

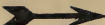
THE  
Juvenile Instructor

VOL. 62

MARCH, 1927

No. 3





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### THE JUVENILE INSTRUCTOR, Vol. 62, No. 3

Published the first of every month. Price \$1.50 a year, payable in advance.

Entered at the Post Office, Salt Lake City, as Second Class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

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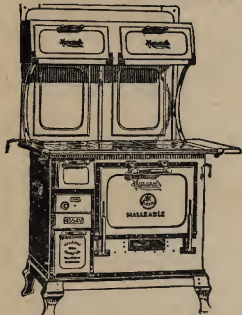
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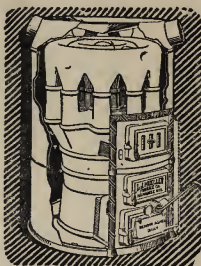
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or

# Do you help them LEARN

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lessons. While, if you wait, their little hopes begin to fade; they figure in their wistful way that "Oh, well, Daddy and Mother don't care whether I learn music or not, and soon they forget. **DON'T LET THEM FORGET—YOU CAN'T AFFORD TO.**"

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**SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR**

## The Juvenile Instructor Cover Picture

### Sweetheart

By *Edouard Cabane*

Probably no other painting of recent years has more enriched the world of art than this study of young loveliness by Edouard Cabane. Born of a master's brush, it ranks high among that comparatively small group of portraits which have achieved immortality.

The subject is one of universal appeal. Its beauty lives in its simplicity of composition; in the delicate, yet sure treatment; in the sympathetic restraint of coloring and the depth of feeling imparted by the artist.

Edouard Cabane was born in Paris and was a pupil of the French master, Bouguereau. He has been associated with the Salon of the Society of French Artists and the French Academy. Although he has created almost every conceivable subject on canvas, his most popular portraits have been studies of children.

### My Faith

By *Alice Morrill*

Give me a *Faith* that's high and strong,  
That honors right, abhors the wrong;  
That helps me passion to subdue,  
And overcomes my weakness, too;  
That teaches me the world to scan  
And own the brotherhood of man.  
A *Faith* that tells me how to live  
That teaches me to *serve* and *give*;  
That leads me to those in distress  
With perfect open-heartedness;  
That bids me work nor wait for heaven  
To give reward for service given.  
A *Faith* that bids me banish fears  
And forward go with smiles—not tears;  
A *Faith* which hope and courage give,  
Not teaching how to die—but live.

A *Faith* that has the force and might,  
Deceit and sham to banish quite—  
A *Faith* that bids me forward look—  
My daily life, "An open book";  
That bids me keep my body pure  
And gives me courage to endure—  
To hold on to the Iron Rod  
With perfect confidence in God.



WINTER, 1927, AT BRIGHTON, BIG COTTONWOOD CANYON, UTAH

Place where President Brigham Young and the Saints were celebrating, when news came of the approach of Johnston's Army.





# The Juvenile Instructor

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## Utah Boy Triumphs Over Handicaps

*By John F. Cowan*

The paternal grandfather of N. C. Hanks was a first cousin of Nancy Hanks, mother of Abraham Lincoln, and was a Utah pioneer and a veteran of the Mexican war. His maternal grandfather, N. C. Murdock, was a nephew of General Stacy who fought the British at Bunker Hill. Murdock drove one of the ox teams from St. Joe to Salt Lake City.

The grandson, N. C. Hanks, was a country schoolboy at Charleston, Utah. At the age of seventeen he lost both hands and eyes in a mining accident in Utah, but is now a lecturer at Harvard University and other leading schools and before Kiwanis, Rotary, Lions and other business men's clubs.

The story of his wonderful triumph over such handicaps makes thrilling reading. I met him the other day in Philadelphia where he was delivering several lectures, and quickly came to admire and love the brave man for what he has achieved in a spirit of "never-give-up while there's life."

His early ambition to get an education had been gratified, when his accident disabled him so fearfully, only as far as two years of commercial course at the Brigham Young University. He was earning money to complete that course when what would have sent all the aspirations of an ordinary man up in smoke befell him.

When he came through the hospital he was in debt \$1,300. He set about earning money to pay the debt, selling

from house to house anything that promised returns. In two years he had cancelled the entire indebtedness, and was back just where he was when he came out of the hospital, except that he had learned by hard effort to dress, feed and care for himself and make his way about. But he was not daunted by poverty. He was determined that life should afford him an education.

He earned enough money to take him to California, arriving at Leland Stanford University with fifteen dollars. After studying here two years, getting all the lectures without the aid of a notebook, by memorizing, he went to Harvard, after earning more money, this time by lecturing for schools, churches, lodges, etc. He studied international law and made a fast friend of Dr. Richard C. Cabot, head of the Harvard Medical School. Every year, now, he goes back to deliver a course of lectures in Social Ethics, in Dr. Cabot's department in the University. He also lectures in other great educational institutions.

When he began lecturing he felt another handicap—while his mind has acquired materials for lectures, he lacked the arts and graces of a platform speaker. To remedy this he took a course in Prof. Byron King's School of Oratory, continuing under the coaching of Prof. King for five years until he had become one of the most facile and polished lecturers in the land.

Several years ago he was induced to publish a little book giving an account of how he struggled up from the helplessness of a cripple to independence and fame. The story is so enthralling and inspiring that more than 60,000 copies of it have been sold without any of the boosting of a great publishing house. His friends push it. Governor Ferris, of Michigan, now United States Senator, buys the book in large quantities to give to the teachers of that State. President Heber J. Grant recently purchased several thousand and put one into the hands of every missionary of the Latter-day Saint Church.

I had the pleasure of observing personally the resourcefulness and fortitude with which Mr. Hanks meets and conquers every situation. Passing the open door of his hotel room one day, and observing a man with stumps of wrists, dark-colored glasses, in an evening dress suit, sitting as if waiting to go out, my curiosity and interest were keenly awakened. Later, after I had seen him eating with a spoon attached to his wrist by a silver band, and taking bites of bread from a slice laid on a napkin on his sleeve, I felt that I must know such an unusual man.

A call at his room introduced me to a genial, cheery soul, and with him one evening I learned the rest of the heroic struggle to live his hampered life like other men. I learned that he undresses and dresses himself alone—except for the tying of his neck bow—by minimizing the number of buttons, manipulating those actually necessary with his stump wrists and teeth. He combs his hair and brushes his teeth with implements held between wrists. He can take a match from a box and light it, with his wrists and teeth. He has contrived an attachment for his wrist by which he writes a little on a typewriter. That evening I noticed him sitting dressed in his room, waiting; he was waiting to go to a lecture engagement.

But what amazed me most was the voluminous memory of the man who is compelled to depend upon memory for his intellectual food. He can repeat whole plays of Shakespeare, reel off the finest poems, like Edmund Vance Cook's "How Did He Die," Kipling's "If," and "Thanatopsis," with the utmost zest.

I asked him, "How do you keep in touch with literature and the news of the day?"

"Why," he answered with a chuckle of glee, "when I sit down beside a man reading a newspaper, I say, 'Buddy, what's in your paper today?' And he, seeing my condition, gladly gives me a digest of the important news of the day.

"I keep up with literature through the eyes of others. This is a good, kind world. I find wherever I go on my lecture tours, always many who are willing to come and read to me. My memory absorbs much of what I hear. I read only the best fiction and poetry; I have no use for trash. When I read a book (he speaks in terms of the seeing) I get the high points fastened in my mind, and the essence of that book is mine."

I asked him, "Please tell me what, after all your hardship and struggle, is your philosophy of life?"

"I believe," he responded unhesitatingly, "that the plan of God is in its entirety good and just and kind. I never waver in that."

I could feel that he discerned that out of his misfortune, as we would call it, had come to him a finer, better career. Perhaps but for that explosion of caps in the mine, he would be today still a miner—who knows?

Mr. Hanks has a home in Idaho, where his wife recently deceased, lived—"the little nurse" who cared for him after his operation. They have another home at Heber City, Utah. But Philadelphia is for the present the headquarters of his activities, and here he spends months, traveling out to New England, the South, the middle

West on his lecture tours, using Pullman cars as other men do, living at hotels, asking no waiting upon by anyone; at first pitied, but soon respected,

admired, loved for the wonderful resourceful, victorious, achieving soul that lives in his maimed and sightless body.

### A Teacher Must Live Her Ideals

Having been appointed to teach a Sunday School class, I feel my weakness till it hurts. Since I have prayed and fasted several times, I can testify that God's spirit surely was with me, for in ways that I had not foreseen He gave me inspiration. I find that it is not and never can be a slight thing to be in possession of the Spirit of the Lord. It is something that we must seek for, and pay for by faith and effort. "What comes from the heart goes to the heart." If we have a lesson to prepare to present before some of the children of our Heavenly Father in such times as this when evil is popular and seductive, how should we strive for the assistance of the One who has given us the Gospel? We

should read the lesson over a week before class time and let its material and message become translated into our spiritual consciousness, that we may feel its force. For there is a forceful message for the teacher himself in every lesson he is called upon to teach. He should not fail to receive the blessing of it. John Milton says that in order to write a great poem, the life of the author must first be a poem. He must live his ideals before he can speak them. So it is with a lesson on the Gospel of Everlasting Life and Salvation, we must live the lesson before we can impart it in a way that will be pleasing unto God and our fellow workers.—*R. A. A. Rees, Wandamere Ward, Grant Stake.*

### The Way

*By Mary C. Martineau*

There are times when the mind seems to quaver  
Before a decision to make;  
It quails and crawls out, if you let it,  
Nor faces the issue at stake.

Perhaps you see sorrow and trial,  
And hard disappointment at hand,  
And, before you can gather your forces,  
Your weakness takes over command.

Ah, then how repentance comes surging!  
Real prayers for forgiveness ascend,  
As in the old story of Peter,  
We weep, and make haste to amend.

We go to our trial unflinching,  
And in love for the Master abide.  
By the way of the cross, He found triumph,  
And He is our pattern and guide.

## Joseph Smith, his Country and his God

*By Susa Young Gates*

### *Patriarch Hyrum Smith's Descendants (concluded)*

*Heman T. Smith*, son of Samuel H. B., was born at Bountiful, Utah, on August 6th, 1895. He was educated at Bighorn Academy, 1911-12, at the B. Y. U., Provo, Utah, 1912-13, and back to Bighorn Academy, 1916-17-18. He filled a two-years' mission to the Central States, 1913-14-15.

Volunteered June 12th, 1918, and enlisted at Basin, Wyoming, the county seat of Bighorn Co. Then trained and took special mechanical work at the Agricultural College at Logan for sixty days under the direction of Captain Frayzee. From there he was sent to Camp Cody, New Mexico, where he was transferred to Company F, 133 Infantry, 34th Division. Left Camp Cody August 23rd with his outfit for Camp Dix, New Jersey, where they were to embark within two weeks for overseas. There was a bad epidemic of flu broke out in camp and they were retained there until Oct. 6th, when they sailed for France.

They landed in Liverpool, England. From there went to Southhampton and crossed the English channel to Le Havre, France. They were rushed immediately to the front for replacements in the 77th Division. He was transferred to Company C, 308th Infantry, as replacements in what was known as the Lost Battalion. They followed the Germans through a sector of the Argonne to the Meuse River and were there when the Armistice was signed.

After an almost killing two weeks' hike back from the front the few of them that were left stopped at Cir Fountain, where they attempted to bathe and rid themselves of cooties. He was selected, among nineteen

others, from their company of 250 to parade before President Wilson on Christmas day. They joined the same number of men from all the companies in their division and entertained



HEMAN T. SMITH

the President of our nation that Christmas day in France.

From Cir Fountain they went to Sable to await orders to sail for home. While there the A. E. F. staged athletic meets. After trying out in the companies he went to the Battalion, where he took first place in the 220, and one second and one third place. In the regimental meet he took second place in the 220.



They sailed from Brest on April 23rd, 1919, on the *U. S. S. American*. The 77th Division was made up of New York men before it was replaced by Westerners, so it was very fitting and pleasant that they be royally entertained in New York City and stage a big army parade. They marched up 5th Avenue at attention for 104 blocks. They gave them a big reception at the Astor Hotel.

Heman T. Smith was mustered out at Cheyenne, Wyoming, and arrived home on May 25th, 1919.

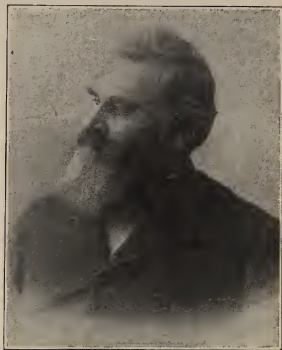
#### *Silas Smith Line*

Joseph Smith Senior's third brother, Samuel, died the year the Church was organized. His brother Silas (b. October 1, 1779), was born after the struggle for American autonomy had been concluded. Yet he proved his loyal inheritance by joining the American forces in the War of 1812, and rose to the ranks of Captain of militia troops. He was converted by Joseph Smith, Sr., and was baptized by the Patriarch Hyrum Smith, his nephew, in the summer of 1835. He shared in the building of towns, in the mobbings and drivings of the people, and laid down his busy and harrassed life, September 18, 1839, leaving his second wife, Mary Aiken Smith, with her orphaned children to reach Nauvoo as best she could. That she was another widowed heroine is attested by the character of the children which she supported, reared and left as a righteous branch of her husband's illustrious and noble family. Her son, Jesse N. Smith, was one of the boy-heroes, who like his cousin, Joseph F., drove ox-teams, herded cattle, took turns as camp guard, and with his mother's outfit, himself driving his Uncle John Smith's ox-team, they reached the Valley September 25, 1847, only two months behind the first pioneer company.

Jesse N's heroine-mother was also sired by a Revolutionary father, so

that Jesse N. came rightly by his fearless courage and dominant loyalty to the flag. Both his grandfathers were soldiers in the American Army.

Jesse N, made a distinguished record in all the early Indian warfare of the pioneer territory; he assisted in pioneering the southern part of Utah, taught school and served as County Clerk in Iron County. He tried out the first sorghum cane seed in the south, was always on guard and in the mountains during Indian war scares; went upon missions; was made Colonel of the Militia in the Piute Military district, serving in six military expe-



JESSE N. SMITH

ditions, furnishing his own horse, arms and outfit, and all without pay from government, local or general. Served as Probate Judge several terms, and accompanied Apostle Erastus Snow in exploring the Arizona country, where he was called to settle and preside. Then went with Moses Thatcher, Christopher Layton, A. F. McDonald and Lot Smith to look out pioneering possibilities in old Mexico. Returned to Arizona after a year there and attended the 19th session of the Arizona legislature as a member of the House.

*(To be continued)*

## A Ball Game Between the Birds and Animals

*By Princess Atalie*

It was on a warm summer's day and the animals were all lying under the trees half sleeping.

The Bear came out of the forest and said: "Let us play ball, and challenge the birds for a game." He threw a huge log in the air to show them his strength.

"That is fine," said the Terrapin, who was then a large animal and was very fond of the Bear.

"I will be the Captain," growled the Bear.

The animals thought this a good idea, because the Bear was so strong and heavy that he could pull down anyone that got in his way.

The Deer jumped up and said: "I am swift, and can out-run any other animal. Let me challenge the birds."

"No, I shall challenge the birds myself," growled the Bear, and he sent the dust in the air with his huge paw as he turned swiftly away.

The birds all felt flattered for such a challenge.

The Eagle was their captain, and he accepted at once.

The Hawk, who was very cautious, screamed: "Captain Eagle, though you are brave and swift of flight, I warn you the animals are strong."

"Nonsense!" answered the Eagle, "You, too, are swift, and I am brave, preene your feathers and make haste."

The birds all sat in the trees preparing for the game and waiting for the signal of their captain.

Suddenly two little creatures came creeping up the tree to the Eagle.

"Great Captain, they squeaked. "Please let us join your team."

The Eagle looked at them and said, "But you have four feet, why not join the animals?"

"We did, but the animals made fun of us and drove us away because we

were so small," said one little creature. And he began to make such a noise that the Eagle felt sorry for both of them and said: "I am afraid that you cannot play without wings."

"Let us make them some wings," cried every one of the birds.

The Martin saw a tom-tom down under a tree where the animals had been sitting and using it for the dance. He flew down quickly and tore a piece of the ground-hog skin off the tom-tom and brought it up into the tree.

They stretched it and fastened it on each four legs of one of the small animals with cane splits, and in this way he became Tla-me-ha (The Bat), which has been his name ever since.

"Now," said the captain, "You can fly." So they threw the ball to him and he caught it. He circled about, keeping the ball always in the air.

"Bravo," chirped the birds. "He will be one of our best players."

By this time the other little creature had stopped crying and the birds all said:

"What can we use for our other guest's wings?"

"The time is short, you will have to hurry," said the Eagle.

"Let us stretch his own skin and make a pair of wings," said the Hawk.

So, two large birds took hold of the skin between the little creature's fore and hind legs and stretched it until it made wings.

"Ah, ha!" cried the Eagle, "My little friend, you shall be called 'Te-wa (The Flying Squirrel),' and he has been called by that name ever since."

The captain threw the ball up.

The Flying Squirrel caught it in his teeth and carried it through the air to a tree at the other end of the field. When he flew back he and the Bat

flapped their wings with great joy and soon the game was on.

At the first toss, the flying Squirrel caught the ball and ran with it up a tree. Then he threw it to the birds. They flew back and forth, for a long time, tossing it from one to another, until at last it fell to the ground. A little animal caught it and threw it to the Bear. He rushed to get it, but the Martin darted after it and threw it to the Bat, who was flying close to the ground. He dodged and circled and kept the ball away from the Deer, who was simply aching for a chance to make a home run with it.

By this time the ball was high in the air, and the animals were growling and quarrelling with each other. Besides, they were very hot and tired. The Bat dodged back and forth near them with the ball until they became so excited that they jumped high in the air after

him and tumbled in a heap. When the Deer saw the Bat flying near the goal he ran as fast as he could to catch him. But the Bat flew high until he approached the goal, then he flew down quickly and tossed the ball between the two poles.

"Ha, ha! he has won," chirped the birds. And they flew to meet their brother and hero.

The Bear and the Terrapin who had boasted of their skill did not get a chance even to touch the ball, but the Bat and the Flying Squirrel, whom the animals had ridiculed and rejected, won the game for the birds who had befriended them.

So it is to this day, they remained in the bird family, and the Martin who played such a good game was presentec with a gourd, in which he still builds his nest.

## Princess Atalie Unkalunt



PRINCESS ATALIE

[Princess Atalie Unkalunt was born among the hills of Oklahoma. Her father was a leader among his people, the Cherokee Indians. She was educated in Boston at the New England Conservatory of Music, and at the Boston University, where she specialized in Psychology and Journalism. In the Great War she "did her bit." She served one year in France as war worker with the Y. M. C. A. as Entertainer and in a responsible executive position. She is gifted with a sweet voice and a most charming personality. She well deserves her name which translated means, "One who rides in the sunshine." She is expert in Indian handicraft—such as basketry, pottery, nature lore, Indian primitive cooking demonstrated with implements to serve with, such as wooden mortar pestle, etc. She is a specialist on Indian songs, stories and legends.

We are sure *Juvenile Instructor* readers will be delighted to read her stories.—*Associate Editor.*]

## The Romance of Oil

*By Frank C. Steele*

When Eddie Youngchild accompanied his father to California last summer they visited the oil fields near Los Angeles. Eddie's father had worked in the Pennsylvania oil fields as a young man so was well qualified to pilot Eddie through this highly productive field. Further, he could tell in that interesting, chummy way, so liked by Eddie, the story of this "liquid gold" for which the great nations of the earth are struggling to control. For oil today spells power, mastery.

After touring the field, seeing the forest of derricks, the drills pounding into the stratas of the earth, the wells pumping oil into pipelines and tanks and the many other fascinating activities about an oil field, the Youngchilds returned to their hotel.

It had been a happy but fatiguing day for Eddie. Mr. Youngchild wanted him to go to bed early but Eddie remonstrated. He was sleepy all right but not too sleepy to listen to his father relate the story of oil. And so, after a hearty dinner, they were seated on an upper veranda of their hotel overlooking the great, growing city and its environs, throbbing with their varied industries from beach bathing to motion picture making. Millions of tiny electric lights twinkled along the canyons of steel and stone of the downtown district and could be traced in clusters as far as the eye could reach in all directions. Down the avenues and streets an endless mass of motor traffic moved.

"The power of oil, Eddie, and its place in our modern life is illustrated in that maze of motor cars and busses we see yonder," said Mr. Youngchild, pointing to the crowded street beneath them.

"It's all very thrilling and wonderful, dad. Do tell me about it now while we're both in the humor," cried Eddie, his eyes feasting on the scene.

"When the white men came into contact with the early Indians of the present oil-producing areas of our country they found them using petroleum, skimmed from the surface of springs and streams, as a medicine. They rubbed it on their bodies believing it gave them strength and fleetness. They also burned the oil at their sacred religious ceremonies. Later, the white settlers used this petroleum as a medicine little realizing that it was destined to become as precious as gold itself.

"Petroleum, Eddie, is a mineral oil stored away by Mother Nature in sands which lie beneath layers of rock. This rock imprisons the oil, you see, and in order for men to obtain it they must drill wells through the rock formations and tap the oil-bearing sands.

"Sometimes the oil is so abundant and the pressure so great that it pours out of the well like water from a flowing well. This kind of a well is called a gusher and a cap must be placed on top of the pipe running down the hole from the surface to the oil sand in order to control the flowing column of oil and check the loss.

"Most wells, however, have to be pumped in order to yield their oil. You saw the pumps working today. The oil is run into pipelines which carry the 'crude' as it is called, to huge storage tanks. In turn it is conveyed to the refineries where it is distilled and the impurities removed. It is then made into gasoline, which we use in our automobiles, kerosene, fuel oil and other products. Some of our great transcontinental railways are now burning fuel oil in their locomotives finding it a smoother and cleaner fuel than coal. Many huge ocean greyhounds are driven by fuel oil, also. The United States leads the world in production and refining. Pennsylvania, Ohio, Texas, Oklahoma, California, Colorado, Wyoming and Montana are



heavy oil-producing states. Mexico and Russia and Asia Minor also have extensive oil fields while Canada is being explored with some success as a source of supply for the future," said Mr. Youngchild.

"That reminds me, dad. Where does oil come from and will it all be used up some day?" asked Eddie, puzzled.

"Ah, my son, the wisest geologist would be a happy man indeed were he in a position to answer that question authoritatively. There are many theories about the origin of oil but the last word has not been said. Scientists are telling us to go easy on our oil consumption as our fields are becoming drained, to conserve this wonderful resource, which indicates that they have a suspicion that some future day may find us lacking.

"Geologists are divided as to the origin of this precious fluid, I say. They are agreed, perhaps, that oil is of organic origin, but they are divided as to whether it comes from animal or vegetable matter. The geologist, Eddie, has been busy locating oil 'structures' as they are termed. These 'structures' are the hiding places of the oil and many of them are being disclosed. In the future, I look for more attention to be paid to searching out the origin of the valuable substance in order to understand what man may expect in the future.

"There are many things about the oil industry, Eddie, that might be told but we'll reserve them for another occasion. The facts I have tried to set forth will give you a fair idea of this extremely interesting subject of oil and man's pursuit of it."

## My Thanks

*By Annie Atkin Tanner*

What am I thankful for?

For every glorious, sun-warmed autumn day,  
For sunset's fame across the lake at eventime;  
For just the joy of living these dear years,  
Dear Lord my thanks are Thine!

What am I thankful for?

For memories of the happy yesteryears,  
When as a child I played along youth's sunny way,  
And little thought how soon those joys would pass,—  
Those care-free years of play!

What am I thankful for?

For friends, when friendship meant so much,  
When tenderness made sorrow's burdens light;  
Through sympathy and understanding hearts  
Life's pathway grew more bright.

What am I thankful for?

That at the dawning of each rosy morn,  
I find new interests in the tasks I have to do.  
And that at evening joy is often mine,  
For faith I then renew.

What am I thankful for?

That I, myself, still struggle day by day  
To reach the goal I set in years now gone,—  
Still thankful for the hope and inborn will I have  
To try and "carry on!"



*By Harold H. Jensen*

### Morgan Richards

Southern Utah has recently come into the 'lime light' because of its scenic wonderlands, but it is also interesting to know that among the living pioneers of old, many are still to be found in Utah's Dixie. Among these is Morgan Richards, now 81 years of age, who is a pioneer settler of Parowan. Brother Richards is still hale and hearty and has the spark of youth in his eyes. He has been school teacher, merchant, and farmer. For



the past few years he has made his home in Salt Lake with his son, Joseph Richards, Prohibition Agent for Utah.

Mr. Richards, in an interview with the writer, answered a series of rapid fire questions, which put together in

the language, both of the writer and himself, was as follows:

"I left my home in the East with my parents, and crossed the plains, coming to Utah in 1852. Soon after our arrival we were sent by President Young to help colonize the south. Parowan became our home. At that time it was but a small place and our first work was helping erect a fort against the Indians. I well remember how we put stakes into the ground and then built up a partition on both sides, filling the center with straw, dirt or any substance that would help make a wall.

"Parowan at that time was also soon to see the United Order, and for three years the people lived in harmony, sharing equally with their brothers and sisters. I am of those who will fervently state that the United Order was a success. We realized, as well as those who put everything into the Order, about six per cent on our investment, which anyone will agree was not a bad business venture. Above all, we had happiness. Never have I seen such unity as existed then."

"As time went on I married. Ten children blessed our home. All of these children are still living, although my wife died several years ago. For years I served as a merchant in Parowan, also as a school teacher. (Here let the writer state that Brother Richards uses excellent grammar and can teach many of the young people of today a lesson on the knowledge of the English language). Our methods naturally were rather crude, as we did not have the books that people have today, still education progressed and schools flourished.

"You ask me about Bryce Canyon

and Zion's National Park, as to when we first knew about them? Personally, not until recent years have they been appreciated, although the Indians used to tell of a Wonder Garden of the Gods and later some of our boys on finding Bryce Canyon told of its beauty, and camping parties used to explore its many labyrinths. I think that Southern Utah has a big future ahead. Thousands of tourists are passing through. The new hotels at Cedar City and Bryce Canyon show

the progress that has been made. When I compare my pioneer home with the beautiful homes of today, I really wonder how many of the young folks appreciate what they have.

"I feel that I owe a great debt to my parents for bringing me to Zion, though the path has not been all roses; yet I learned one lesson, that 'inasmuch as you do unto others, they will do unto you.' By living up to this you will reap a reward both here and hereafter."

### Living

A few simple things I must learn to do,  
If I would make my life happy and true:  
Work with increased skill and cheerful will,  
Play with the merry glee that gives a thrill,  
Think with clearness the thoughts that are best,  
Pray with fervency and faith of the blest,  
Love my neighbor and gladly take his part,  
And serve my God with hand, and head and heart.

—*Nephi Jensen.*

### Sleep, My Wee One, Sleep

(Lullaby)

*By Grace Ingles Frost*

There's a blue, blue pasture land o'er head,  
Where lambkins fleecy white  
Are wending their way with drowsy tread,  
By starry flower's light;  
And they pass through that wonderful gate of dreams,  
That day slipt through from night.

My darling babe with the azure eyes  
And dimpled rose leaf cheek,  
Your eyes are veiled, where the pasture lies,  
Those lambs, the now you seek,  
So I fold you close, my wee, wee rose,  
And whisper, sleep, sleep, sleep.

Sleep, sleep, sleep, my wee one, sleep,  
Follow, follow the cloud-land sheep,  
Pass through the gate of dream-land sweet,  
Sleep, my wee one, sleep, sleep, sleep.

# Editorial Thoughts

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor  
GEORGE D. PYPER, Associate Editor  
ALBERT HAMER REISER, Business Manager

Published Monthly  
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as  
Second Class Matter.

Acceptance for mailing at special rate of postage  
provided for in Section 1103, Act of October 3,  
1917, authorized on July 8, 1918.

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SALT LAKE CITY - - MARCH, 1927

## Teach the Fundamentals

In order to make our Sunday Schools attractive we need not go beyond the great fundamental principles of the Gospel. There is no longer any disposition, at least on the part of the General Board, to tolerate stories that are designed for entertainment only.

What is needed is the interpretation of the principles of the Gospel of Jesus Christ in the language of the children. We need to make plain to them that these great conceptions, these great philosophies of life, given to us by the power of the Holy Spirit of God, by and through revelation, are the fundamental rules of action that shall control the course of our lives.

We need to interpret these conceptions so that boys and girls will be guided by them throughout their school days, in the days of their young manhood and young womanhood on to the end of their existence.

Frequently our young people are not given such a conception of the principles of the Gospel that wins them to the truth. There is a tendency on the part of many to regard the study of the Gospel as dry and uninteresting, and many a young man will rebel against the reading of the scriptures, because he will regard many another book and work as being more attractive and interesting, a fault, I take it, of ourselves as parents and as teachers. The stories, the histories, the accounts of God's dealings with His children, the exposition of the principles of the Gospel in scripture and the standard works of the Church, can be made interesting and attractive and vital to young men and young women, if sufficient study and preparation are put to those subjects by those who attempt to teach them. There is scarcely a principle of the Gospel that cannot by the skillful teacher be woven into the very fabric of the lives of the young. Take, for instance, the Word of Wisdom. When that great commandment is interpreted as the law of health,



when our conception of the human body is given to young men and young women and children in plainness and simplicity, they will regard that law as being indispensable to their happiness and enjoyment of life. I would explain to young men and young women that the body is the great gift of God which constitutes the tabernacle wherein is housed the spirit, which is the literal child of God. That we cannot desecrate our bodies without offering affront to the Giver of them; that we cannot take into them substances which tear down the tissues and militate against their efficiency without failing to show appreciation for the great gift of our Father to us. I would teach boys and girls that in the observance of the Word of Wisdom they will build up for themselves bodies that will enable them to perform their mission in life, that will equip them to perform God's service and that will always inure not only to their own benefit and happiness, but to the benefit and the happiness of the generations that follow them. I would have them know that these great principles of health, embodied in the Word of Wisdom, have met the test of time, and the test of time is often the test of worth; and that as they have been applied to the lives of men they have been found to

be efficacious in the conservation of health.

Our fundamentals regarding virtue, morality, chastity, can be so interpreted that young men and young women will not only see their values as principles of salvation, but that they will see that they constitute the moral, the ethical code of life which must be enforced for the happiness of society and the success of the human family. The great principle of reverence for God, resting as it does in our conception of His personality, and the attributes that make Him our Heavenly Father, are in essence the principles that underlie respect of law and truth. The very same conceptions are the ones that are indispensable to make men feel that they owe allegiance to the state institutions of society and government.

Every part of our faith can be so interpreted for the young, that they will come to regard these principles as so vital that they will find security nowhere else except in the safety of the Gospel of Jesus Christ; and indeed no one can be said to have successfully taught the principles of the Gospel until he has stimulated in the hearts of his students a testimony of the truth, a knowledge of the fundamental principles that will serve as a code of guidance for his whole life.—*Stephen L. Richards.*

### Bits of Philosophy

Performers are more needed than reformers.

Speaking by inspiration is better than speaking *about* inspiration.

Love is that pure good will towards others which finds its deepest joy in serving others.

The truth we most need to know about ourselves is our best medicine, and the hardest to take.

Success is just the ability to laugh as gleefully as a boy of seventeen, when you are seventy.

Sufficient is just enough more than your neighbor has to justify you in feeling that you are more important than your neighbor.

Conversation is a mode of communication commonly used in letting those, who appear to be listening in, know how much we don't know about a lot of things they don't care to know about.

—*Nephi Jensen.*



# SIGNS <sup>of the</sup> TIMES

BY J.M. SJODAHL



## THE TROUBLE IN CHINA

Possibly, one of the most noteworthy of the signs of the present time is the war in China.

For more than a year civil strife has been raging between the north and the south in that vast country; Peking being the headquarters of the northern states under Marshal Chang Tso-Lin, and Canton, of the southern states under Chiang Kai-Shek. The latter has been quite successful, having extended his influence over half of the country. That means, of course, that thousands upon thousands have perished of cold and hunger this winter, or died of pestilence, or fallen on the various filthy battlefields.

The issue seems to be, in one word, Nationalism. The Peking government is responsible for China's treaties with foreign powers; the Canton government has taken up the slogan, "China for the Chinese," and they are fighting for independence of foreign domination. But it appears that lately, both factions have become more or less united in an anti-foreign policy, and the sentiment is spreading among all classes.

Not long ago a mass-meeting was held at Hankau, where laborers, farmers, merchants, soldiers and students were represented. That meeting formulated a kind of ultimatum, demanding compensation for the Chinese that were slain in the riot on January 3, this year, and the punishment of those implicated in the massacre. The meeting also demanded that certain foreign military organizations be disbanded, that the gunboats be withdrawn, and that the Chinese be given liberty to hold meetings and parades and to



### THE CIVIL WAR IN CHINA

The dotted part is held by the Peking authorities; the shaded part by the Canton Government

maintain its own police in the British concessions.

The seriousness of the situation may be judged from the fact that Great Britain, while sending an immense military force to Shanghai, at the same time expresses her willingness to grant practically all the demands made, as soon as China furnishes a responsible government, with which to negotiate. This is largely due to the fact that the Chinese Nationalists have a strong ally in the English labor party. This party has issued a manifesto, signed by Mr. Henderson, Mr. MacDonald and others, demanding that Great Britain recognize the southern government of China, withdraw its warships from the waters within Chinese territory, and make treaties guaranteeing the security

of British lives and property. But the Chinese refuse to negotiate as long as foreign military forces threaten to invade the country.

The Chinese have become tired of being dictated to in their own country. They are beginning to realize their strength. Undoubtedly bolshevist agitation is egging many of them on, but the movement is not entirely due to such sources. It is nationalistic, and even Christians are heart and soul in it. General Feng has a Christian chaplain, the Rev. Marcus Ching, and this gentleman has given to the newspapers the following remarkable story. He reports:

"A few of the intimate friends of the general meet with him for prayers every morning at 5 o'clock. Sometimes we remain together for a couple of hours. We read every day a chapter of the Bible, and have now read the Gospel of John, the Acts, the Prophet Amos and the Epistle to the Romans. \* \* \* These meetings are held at the headquarters of the Commander-in-chief. \* \* \* Such a man is not a bolshevik."

The fact is, China is awakening. And that may mean, in due time, the awakening of all Asia. For China, in her efforts to liberate herself from foreign domination, may yet rally all Asia around her banners. And it is thinkable that Africa may follow the lead of Asia. Unless Europe right now, realizes the situation, the world may yet be set aflame by a race war, without precedent in history. And this is not mere surmise.

#### RACE WAR IN EMBRYO

On Feb. 9, a queer congress convened at Brussels, under the name of the "International Congress of Oppressed Nations." The United States was attacked by a colored orator, who, in the name of, as he said, 12,000,000 American Ethiopians, pledged "full cooperation in the common effort for political freedom with social emancipation." The "imperialism" of Mexico and Central and South America was

denounced by representatives of these countries. Egyptian, Indian, North African, Korean and Tonkinese delegates dealt with what they termed British, Japanese and French brands of imperialism. Hsiung Kouan Suen, youthful official delegate of the Cantonese government, complained that China was the worst sufferer of all, being the victim of the "united imperialism" of all the powers. Only a very small cloud in the sky, to be sure; but sometimes a cloud "like a man's hand" may be the precursor of a great storm.

#### A WRONG PRINCIPLE

The human family has not yet, as a whole, rejected the false principle that God's children on this earth must fight and exterminate each other in order to make room for the survivors in this house of the Father. They are preaching the doctrine of the "survival of the fittest" as representing a normal truth instead of an abnormal fact. As long as we hold on to that principle, war cannot be avoided. Under its sway men do fight, and must fight each other for the necessities and luxuries of life, like beasts in the jungle, for the simple reason that by fighting the resources are destroyed and the production suspended. Statisticians declare that since 1920 the breaking up and cultivation of new land has not kept pace with the increase of even the white population. The result is seen, they say, in supposed over-population, lack of employment and hard times in many countries. Some leaders of men are therefore already now fairly aching for an excuse to get out and kill their fellowmen in order to grab their land. They are the Ahabs and Jezebels who kill Naboth to get his vineyard. Others preach the deliberate closing of the sacred portals through which the spirit children of the Father can enter this mortal life. Must we, then, commit murder in one form or another, in order that some men and women may live? No! The Lord has given us

to understand that when we are prepared to repeal the carnal law of competition and accept the celestial law of co-operation, then this earth will be ample for all God's children who are privileged, now and in the future, to dwell on it. But is that possible? President Brigham Young once said:

"We all concede the point that when this mortality falls off, and with it its cares, anxieties, love of self, love of wealth, and love of power, and all the conflicting interests that pertain to this flesh \* \* \* that then we shall live together as one great family; our interests will be general, a common interest. Why can we not so live in this world?" (Jour. of Dis., Vol 12, p. 153.)

Yes, why? Let all the energy that now is spent on the arts of destruction be applied to the work of production. That is the lesson God has tried to teach his children ever since the days of Enoch, and especially in the Gospel again, revealed through the Prophet Joseph Smith.

#### DISARMAMENT

It looks to me, as if the Spirit of the Lord in our days were striving powerfully with the children of men, to turn them from the ways of destruction. Of recent years there has been a tendency towards the old-time naval competition, and our own militarists have caught the contagion and, against the advice of President Coolidge, decided on an ambitious naval program. The carrying out of this plan would be of no benefit to this country, and it might prejudice the armament conference to be held at Geneva next month. Seeing this, and anxious not to place this country in a position of seeming opposition to every effort towards international peace and good-will, President Coolidge, on Feb. 10, sent a note to Great Britain, France, Italy and Japan, asking their governments to authorize their delegates at Geneva to enter into mutual agreements, with representatives of the United States, for the completion of the naval program agreed

on in Washington in 1921. Favorable replies are expected from Japan and Great Britain. France and Italy have declined the invitation. Public opinion in France is adverse to the limitation of the navy without a corresponding decrease of the army and air force. But whether the proposed conference materializes or not, the very discussion of such a conference cannot but have an influence for good. It is all by way of preparation for the coming era of the kingdom of God.



#### OBJECTING TO OBEY

The house of bishops of the Church of England, at a recent convocation of the Canterbury and York synods, proposed some changes in the services of that church. One change is the elimination of the word "obey" in the marriage service, because it is objectionable to the modern girls. I mention this because it indicates how far we have departed from the standards God has raised in His word. In the Bible, obedience is represented as a virtue. There is no salvation without it. "To obey is better than sacrifice," the Prophet Samuel tells us. If the home is as God intended it to be, obedience to the head, especially if he holds the responsibilities of the holy Priesthood, is a privilege, not a burden. But the world is more than ever bent on breaking away from the rules and government established by the Lord. To be sure, there are homes in which the head of the family does not seem to merit the respect due to that position, but the remedy is not to set aside God's law, but to set the house in order.





# SUNDAY SCHOOL WORK



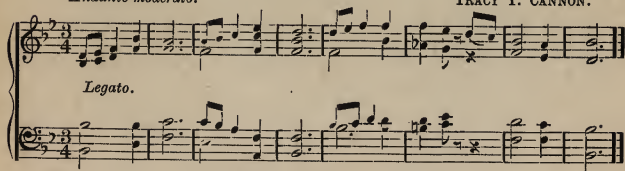
## Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

### Prelude

*Andante moderato.*

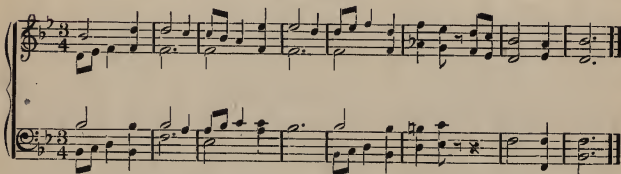
TRACY Y. CANNON.



### SACRAMENT GEM FOR MAY, 1927

While of these emblems we partake,  
In Jesus' name and for His sake,  
Let us remember and be sure  
Our hearts and hands are clean and pure.

### Postlude



### CONCERT RECITATION FOR MAY, 1927

(Doctrine and Covenants, Section 89, Verses 18 to 21)

"And all saints who remember to keep and do these sayings,  
Walking in obedience to the commandments,  
Shall receive health in their navel and marrow to their bones;  
And shall find wisdom and great treasures of knowledge,  
Even hidden treasures;  
And shall run and not be weary,  
And shall walk and not faint.  
And I, the Lord, give unto them a promise,  
That the destroying angel shall pass by them,  
As the children of Israel, and not slay them."



## UNIFORM FAST DAY LESSON FOR MAY 1, 1927

(To replace the lesson for this date already submitted, and in response to a request of the American Child Health Association.)

## Child Health

Texts and References: Doc. and Cov., Section 89, and any one of the following: O'shea, M. V.—*The Child; His Nature and His Needs*, Chapters 9, 10, 11. The Children's Foundation. Valparaiso, Ind. (\$1.00).

Terman, Lewis M.—*The Hygiene of the School Child*. Houghton, Mifflin Co., Boston.

Hoag and Terman—*Health Work in the Schools*. Houghton, Mifflin Co., Boston.

Dansdill, Theresa—*Health Training in Schools*. National Tuberculosis Association, 370 Seventh Ave, New York.

Wood, Thomas D.—*Report of the Joint Committee on Health Education of the National Education Association and the American Medical Association, 1924*. Dr. Thomas D. Wood, Teachers College, Columbia University, N. Y., or N. E. A. Headquarters, 1201 Sixteenth St. N. W., Washington, D. C. Price 50c.

*Intelligent Parenthood*—Pages 47-85. University of Chicago Press, Chicago.

Numerous other books, pamphlets, and government bulletins may easily be had. Some of these are in use in the public schools.

The book by Professor O'Shea and others and the somewhat exhaustive pamphlet by Dr. Wood and associates have been recommended for supplementary use in the Home-Community Class of the Parents' Class. Copies should be available in every Sunday School library.

**Suggestions on Preparation and Presentation:** The subject of Child Health on this Fast Day should be treated somewhat informally, yet with as much intelligence as can be brought to the problem. It may be well to seek the assistance of physicians, trained nurses, and teachers of health education, wherever such help can be available.

It may be well to emphasize child nutrition, including what not to eat and drink. In this connection great emphasis can be given to the Word of Wisdom and testimony bearing in this connection may be in order. To this phase of nutrition, however, may be added consideration of the value of feeding children milk, carrots, spinach and other greenleaf vegetables, and fresh fruits, especially oranges and grape fruit. Of these milk should be supplied daily throughout the year. By growing for both summer and winter use and pitting the latter, carrots may be available about ten months of each year, even in places very remote from markets. The same is true of cabbage. It is easily possible to have some sort of greenleaf vegetable the year around whenever farmers and gardeners will plan ahead and work for it. City residents may, of course, buy these things from the market the year round.

Other topics that may receive consideration are free play, rest and sleep, contagious diseases and their control, prevention and treatment of such defects as diseased tonsils, adenoids, teeth, defective vision, defective hearing, and any other such handicaps which should be prevented if possible; or when inherited or acquired, treated in childhood.

Children should be trained to avoid the causes of colds and other illness; but, in case such things are acquired, to seek speedy recovery through the most prompt and effective treatment. Lingering colds and other lingering illness of any sort are dangerous.

Children should be trained to breathe through the nose, and, to this end, to keep the nasal passages free from obstruction. If in any case this is found to be impossible the advice of a physician should be sought.

Many of these remarks will apply to grown-ups as well; they should be wise enough to look after themselves before they are competent to guide children and youths.

**The Child's Bill of Rights**

The ideal to which we should strive is that there should be no child in America that has not been born under proper conditions; that does not live in hygienic surroundings; that ever suffers from under-nutrition; that does not have prompt and efficient medical attention and inspection; and that does not receive primary instruction in the elements of hygiene and good health.—Herbert Hoover.

**Motto**

"The health of the child is the strength of the Nation."

American Child Health Association,  
Herbert Hoover, Chairman.

## MOTHERS' DAY PROGRAM,

MAY 8, 1927

The respective Stake Boards may prepare a program to be used by their schools for Mothers' Day, which occurs this year on May 8th. In case the Stake Boards do not act, the schools may arrange their own exercises along the lines offered by the General Board in the past. The following is only suggestive:

Preliminary music, appropriate to the occasion.

Abstract of minutes.

Notices.

Singing, "Love At Home."

Prayer by young lady of the Theological Department.

Singing.

Sacrament Gem:

While of these emblems we partake  
In Jesus' name and for His sake,  
Let us remember and be sure  
Our hearts and hands are clean and pure.

Administration of Sacrament. (Organ music.)

Concert Recitation:

"Honor thy father and thy mother that thy days may be long upon the land

which the Lord thy God giveth Thee." (Exodus, Chapter 20, Verse 12.)

Song, "Oh, I Had Such a Pretty Dream, Mamma."—Primary Department.

Brief story of a Bible Mother—Teacher or Member of Second Intermediate Department.

Concert Recitation:

"Mother! that precious name,  
Forever the same,  
Earth's sweetest word."

—By the School.

Brief story of a Modern Mother—Teacher or Member First Intermediate Department.

Appropriate Mothers' Day Song—Kindergarten Department.

Carnation or Mothers' Book Service. (To the accompaniment of soft music First Intermediate girls, dressed in white should give to each mother a carnation or booklet.)

Introduction of entire group of Mothers.

Introduction of youngest and oldest Mother present.

Brief tribute to Mother, by selected Speaker.

Song, "Dear to the Heart of the Shepherd."

Benediction by a Mother.

## EARTH'S HEAVENLY HARMONY

By Wilford D. Porter

Fair Saint Cecelia touched th' enchanted chord  
That brought the holy angels from the sky;  
And loosed the pent up strains of heavenly bliss  
That filled all earth with wondrous melody.

Once freed, the cherubs chanted cheerful lays  
That caused the glorious melodies to start  
From heaven's blessed infinite domain,  
And dwell forever in the human heart.

Without her rapturous harmonies so grand,  
Heaven's pleading voice was heard to cry,  
"Send back to me again those lovely notes—  
When left without, my angels pine and sigh."

The cry was heard on earth by children gay  
Whose tender souls had not mixed with the sod;  
And straightway from their lips they sent  
Sweet notes that floated upward to their God.

Each Sabbath morn the cheerful strains we hear  
Sung by the children dear unto their Lord,  
Ascend to make true harmony in heaven,  
And call forth angels as Cecelia's chord.

# MISSION SUNDAY SCHOOLS

**Committee:** Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

## WORK FOR MAY, 1927

### Fast Day Topic: Child Health:

For the general treatment of this subject, see Superintendents' Department of this magazine, and for its adaptation to your class see that department section.

(For Schools having three classes only)

**Theological Department:** From the text, "The Apostles of Jesus Christ" (Anderson).

**Intermediate Department:** From the text, "Our Church and People" (Evans).

**Primary Department:** From the text, "Bible and Church History Stories" (or "Stories from the Old Testament").

(For Schools having more than three departments)

The same lessons as assigned for the Home Schools, as given in the respective departmental sections of this magazine.

Teachers should refer to their departmental sections for lesson assignments, teachers' helps, and adaptation of Fast Day Lesson.

mental sections for lesson assignments, teachers' helps, and adaptation of Fast Day Lesson.



L. D. S. SUNDAY SCHOOL, SASKATOON, CANADA, NORTH CENTRAL STATES MISSION

First L. D. S. Sunday School in the Province of Saskatchewan. School is held in the home of Sister Theo McLeod. Conference President, Elder Leo E. Nielson, of Alberta, Canada. Picture sent "Juvenile" by Elder Newell Cook of Morgan, Utah, who is laboring in the Province of Saskatchewan.



L. D. S. SUNDAY SCHOOL, ROCKFORD, ILLINOIS  
NORTHERN STATES MISSION

Officers, last row, center: M. C. Halvorsen, Superintendent; Thelma Halvorsen, Organist. Elders Gerald Frank and Dewane M. Kelley, missionaries laboring in the Rockford Branch, are also in the last row.

## CHORISTERS *and* ORGANISTS' DEPARTMENT

*Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen*

### LESSON FOR MAY, 1927

**Song Analysis:** "Come, Ye Disconsolate," Deseret Sunday School Songs, No. 277.

**Objective of Words:** Seeking the Lord in earnest prayer can bring to one an assurance of the all healing power of the Spirit of God.

**Objective of Music:** To sing in a dignified manner with large volume of organ-like tone quality.

**Suggestions:** The following ideas on a method of studying hymns are here given for the benefit of young choristers and organists, and also for the purpose of reminding more experienced musicians of the necessity of systematic preparation by them of all songs before presenting them for practice by the Sunday Schools.

First of all get a general idea of the song, words and music. Then study the words for their poetic and truth contents and their lyric quality. Clarify all figurative expressions and get well in mind the central truth of the song. The music may then be studied for its technicalities, noting the key and meter, signature, the outstanding melodic, rhythmic and harmonic features, etc. In studying how best to interpret the song, consider the general character of the song—words, and music, tempo and dynamics, phrasing, enunciation, tone quality and soul quality.

When all these points are studied both by themselves and in their relation to the whole, the problem of presenting the song for practice by the school then becomes a comparatively easy matter.

#### Sacramental Music

It is fitting that music, the one supremely emotional art, should have been chosen by David as the enduring expression of religion. For religion is the un-failing emotional resort of the human temperament. Religion without hymns is inconceivable, even religion which has its roots deep in the profitable soil of philosophical thought.

What David did in a manner comprehensible to those of his time, Martin Luther did for another people; Watts and Wesley for still another modified group

of Christians. A very modern spirituality has been reflected by W. W. Phelps. See Sunday School Song Book, page 192. Music of this song is by Mendelssohn. It is one of the very best pieces for sacramental music.

O God, th' Eternal Father,  
Who dwells amid the sky,  
In Jesus' name we ask Thee  
To bless and sanctify,  
If we are pure before Thee,  
This bread and cup of wine,  
That we may all remember  
That offering divine.

That sacred, holy offering,  
By man least understood,  
To have our sins remitted,  
And take His flesh and blood;  
That we may ever witness  
The sufferings of Thy Son,  
And always have His spirit,  
To make our hearts as one.

A true hymn is made of several well defined and perfectly recognized elements. The first of these is reverence. Then we must have sublimity of expression rather than commonplaceness. These things, together with fervor, are consistent with great simplicity of expression.

The most powerful hymns are of the early Christian time—perhaps the fifth and thirteenth centuries. The "Ancient Plain Song," although its words are somewhat apocryphal to the present generation, is a fine example of hymn writing. Its marvelous transitions from major to minor, its limited register, its simplicity of tune, and idea—in fact, all its elements suggest the truly inspirational. Bach and Handel, Haydn and Beethoven swell the list with Heavenly sounds; David's hymns speak of the oriental, sensuous necessity for something superhuman; Luther's speak of a sublime resistance ordered by an heroic conscience; Watts' of a greater moment.

The following old hymns possess sincerity, sublimity and the promise of hope: "Antioch," Boylston, "Coronation."—Charles Kent, Supervisor of Music, Rock Springs, Wyoming.



# PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,  
George N. Child, Milton Bennion, George R. Hill, and Mark Austin*

## Home-Community Class

### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

#### Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

#### Mothers' Day Program

Third Sunday, May 15, 1927

#### Life Ideals for Children—The Ideal of Kindness.

Text: Citizenship, Part III, Lesson 21, 5.

Objective: To discover ways of developing in children a kindly attitude and kindly behavior toward associates.

Supplementary Materials: II Cor. VI: 6; Eph. II:7; Gal. VI:1, 2; II Thes. I:2; I Timothy :I 5-7; James IV:11,12; and V: 19, 20. Sisson, E. D.—The Essentials of Character, Chapter III (Published by the MacMillan Co., N. Y., 1911).

Suggestions on Preparation and Presentation: Whatever has been published concerning kindness to animals will apply to this lesson. While kindness to animals is important, kindness to human associates is much more important. The lessons the child learns, therefore, with respect to care for his animal pets should be made to carry over and to apply to his human associates. Children's ideals of conduct grow, in large measure, out of their own conduct and the conduct of those about them. It is, therefore, very essential that parents and other older members of the family set good examples of kindness in all personal relationships; also that children be trained in specific habits of kindly behavior. Such habits become powerful factors in the development of character.

In assigning this lesson it may be well to have parents make lists of specific acts of kindness in which children may be trained; also of types of conduct to be avoided. In connection with these

lists may be discussed the best methods of cultivating the one type and eliminating the other. This may be done by close observation of the facts of home life and carefully thinking through the problems presented.

#### Questions for Teachers

1. How is kindness related to love of neighbor?

2. How may cultivation of habits of kindly behavior in childhood be related to development of disposition, good or bad?

Fourth Sunday, May 22, 1927

#### Life Ideals for Children—The Ideal of Courage and Fair Play.

Text: Citizenship, Part III, Lesson 21, 6.

Objective: To discover ways of developing the child's native courage and sense of justice and of directing them toward moral ends.

Supplementary Materials: O'Shea—The Child; His Nature and His Needs, Chapter III. On martial courage, Joshua, Chapter I. On moral courage, the example of Jesus and the ancient apostles (Luke XI:37-54; and XIII:11-17; and XIV:1-5; and XXII:39-53; Matt. XXIII; and XII: 10-14; and XXVI:36-56; Mark XIV:26-50; John X:22-39; and V:1-16; and XVIII:1-12; Acts IV:18-22; and V:17-33 and XX:22-27; and XXI:8-14; Sisson, E. O.—The Essentials of Character, Chapter IX.

Suggestions on Preparation and Presentation: Children, like primitive people, readily recognize courage as a virtue. They may, however, if untrained, think only of the cruder manifestations of courage—courage in physical combat. The finer aspects of this native characteristic may, however, be developed and are often manifest as moral courage. Courage should, as early as possible, be associated with a sense of justice, and should be exercised in maintaining or securing justice. In the mind of the child courage may be associated with fair play and speaking the truth; cowardice, with cheating and lying. With this kind of association firmly fixed the child may come



to have the same dislike for lying and cheating that he seems naturally to have for cowardice; and, on the other hand, to have the same admiration for truth-telling and fair play that he has for manly courage. It should be noted that, in general, family, school, and church government by love and trust are favorable to development of truth-telling habits and fair dealing; while government by fear tends to develop cowardice and habits of lying and cheating.

Ask class members to give concrete, specific instances coming under their observation that illustrate the above principles in child training.

#### Questions for Teachers

1. Suggest some methods that may be used in training the child to hate lying and cheating.

2. Why should moral rather than physical courage be emphasized in child training?

Fifth Sunday, May 29, 1927

#### Life Ideals for Children—The Ideal of Self-Control.

Text: Citizenship, Part II, Lesson 21, 7.

Objective: To realize the need of self-control on the part of parents and how else best to develop this quality of character in their children.

Supplementary Material: O'Shea—The Child; His Nature and His Needs, Chapter II; Romans XIII:13, 14; I Peter II:11; and IV:3-7; Sisson, E. O.—The Essentials of Character—Chapter XI.

Suggestions on Preparation and Presentation: The need for training in this quality of character is often as manifest in parents as in children. Until parents can control tongue and temper progress in the training of children will be greatly hampered. There is, of course, equal need for control of appetites and passions and of greed for material gain and for power over others. Self-control is essential to realization of each and every moral ideal. It is, therefore, a phase of every quality of character. It may be well, therefore, to consider in what ways parents themselves fail to exercise self-control and how to remedy these defects.

In the training of children in self-control and self-direction there are the problems of over laxness and over strictness in the government of children. If the former permits development of bad habits through absence of any sort of control, may not the latter develop disposition to

dishonesty and ultimate rebellion? If no supervision of the conduct of the child results in his running wild morally, may not over-supervision stand in the way of his developing power of self-control and self-direction? What is the happy medium that will avoid the evils of both extremes?

Parents should learn to discriminate between what is important for character development in child conduct and what is relatively unimportant; and to exercise control, in so far as possible, to the end of getting the child to direct himself aright in all matters of consequence for character.

#### Questions for Teachers

1. How is self-control related to temperance?

2. How does a child learn self-control?

### Parents-Theological Class

#### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

#### Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

#### Mothers' Day Exercises

Third Sunday, May 15, 1927

#### Lesson 52. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show the value of knowledge and how it can be acquired.

Suggestions on Preparation and Presentation: The Gospel of Jesus Christ, as taught in the book of Doctrine and Covenants, is the gospel of knowledge, for the keys of the kingdom of God are the keys of knowledge (128:14); it is impossible to be saved in ignorance (131:6). This does not imply that we must get all knowledge in this life, or at any one time, in order to be saved, but that we must grow in the knowledge of the truth (50:40), and never cease to grow.

However, the more knowledge we can acquire in this life, the better it is, for whatever principles of intelligence we attain to in this life, will rise up with us

in the resurrection; and if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come (130:18, 19).

The proper method of seeking after knowledge is given as follows: "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord, his God, that his eyes may be opened that he may hear" (136:32); and he who shall thus ask shall receive knowledge upon knowledge (42:61). Further, to those who keep the Word of Wisdom the promise is given that they shall find great treasures of knowledge, even hidden treasures (89:19). There are some to whom is given the special gift of knowledge, and who are required to teach their fellows (46:18). Otherwise, persistent effort is necessary to acquire knowledge. The Lord desires His children to be instructed in theory, in principle, in doctrine, in the law of the Gospel—of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad" (88:78,79); of history, and of countries, and of kingdoms, of laws of God and man" (93:53); with all good books, and with languages, tongues and people" (90:15). A broader scheme of knowledge than this cannot be imagined. Read 76:5-10, and 121:26-32 for beautiful statements of the knowledge promised the Saints.

Application: "It is impossible to be saved in ignorance," and "whatever principles of intelligence we attain unto in this life, will rise up with us in the resurrection."

#### Questions for Teachers

1. In what manner can a man be benefited in the hereafter by knowledge gained on earth?
2. What limits are set by the Lord to the knowledge he desires a man to gain?

#### Fourth Sunday, May 22, 1927

##### Lesson 53. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show the eternal nature of knowledge and intelligence; the value of wisdom.

Suggestions on Preparation and Presentation: The fact that the knowledge acquired in this life will rise with us in the resurrection, indicates the eternal nature of knowledge and intelligence. This

is emphasized in section 93:29 and 36: "Intelligence, or the light of truth, was not created or made, neither, indeed, can be." "The glory of God is intelligence, or, in other words, light and truth." Throughout the book of Doctrine and Covenants there are references to schools, where knowledge may be imparted to members of the Church. Most frequently is mentioned the schools of the prophets, established for the instruction of all officers of the Church, from the high priests to the deacons (88:127). In section 97:1-5, a school conducted at Independence, Missouri, in 1833, and presided over by Parley P. Pratt, is mentioned and praised. The pursuit of knowledge and the acquirements of learning are in full harmony with the spirit of the Latter-day work.

It is interesting to note in section 55:4, that W. W. Phelps was called in June, 1831, to assist in the "writing of books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me." This shows the importance of teaching correct knowledge in our schools.

Wisdom, which should be the final result of knowledge and experience, is a sign of true greatness, and is most desirable. "Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then you shall be made rich. Behold, he that hath eternal life is rich" (6:7). It should be the ambition of every member of the Church to gain knowledge and to ponder upon it, until it shall become wisdom; for with all who do this the Lord is well pleased (97:1, 2).

Application: "Seek not for riches, but for wisdom." "He that hath eternal life is rich."

#### Questions for Teachers

1. What is the difference between knowledge and wisdom?
2. Which is of more worth, riches or wisdom?

#### Fifth Sunday, May 29, 1927

##### Lesson 54. Modern Revelation.

Text: Doctrine and Covenants.

Objective: To show that the Church believes in the eternal existence, infinite extent and necessity of law.

Suggestions on Preparation and Presentation: The universe and all things in it are governed by law, and are orderly. True freedom comes only by obedience to law (88:13, 34-45; 130:20, 21; 105:5; 82:4). Every law is a part or product of the

great law of nature, else it would cause confusion and disaster. Therefore, every law has a spiritual counterpart—that is, a spiritual meaning (29:34, 35; 3:2).

As to civil government and law, read section 134.

When the destiny of the earth shall approach its culmination, there will be no ruler or king save Jesus Christ (38:21). Until that time comes it is necessary and proper that earthly governments shall look after the civil affairs of the people. In fact, it is a doctrine of the Church that God has instituted governments for the benefit of man (134). Civil governments should exist for the good and safety of society, secure the free exercise of conscience and not interfere with matters of belief or religious practices, unless these interfere with constitutional laws (134:3-4). It is a binding commandment upon the Latter-day Saints to obey and uphold the laws of the land in which they reside (58:21-22). We should be a law-abiding people (134:5-8). However, laws to be obeyed must be in harmony with the constitution of the land (98:4-6).

The history of the conflict as to polygamy illustrates this view. The Church took the view that the laws against the

practice of polygamy were not in accord with the Constitution of the United States and continued the practice until the highest court in the land decided these laws to be constitutional. Then the practice of polygamy was suspended.

In the establishment of the United Order, some property was held in individual right, and some in trust for the benefit of the Order; so that if a man transgressed and was not accounted worthy to belong to the Church, he would not have power to claim that portion which he consecrated unto the bishop for the poor and needy of the Church, but should only have claim on that portion that was deeded unto him. And thus all things were "made sure, according to the laws of the land" (51:3-6).

Application: Obedience to law is liberty.

#### Questions for Teachers

1. Should government in any way control freedom of conscience?
2. When a religious practice is contrary to a constitutional law of our country, which should prevail?

### The Knight

*By Shirley Rei Gudmundsen*

Dapper and sprightly, as on he goes,  
 Beauty and grace in his carriage shows;  
 Full of the light of the morn, is he,  
 As Courage and Youth should ever be,  
     When he seeks for his own true love.  
 No more shall he wear his golden crown,  
 'Till he's searched the country, up and down,  
 Vanquished the dragons, and killed the giants,  
 Hushed the pigmies' shrill defiance,  
     And saved from the hawk, the dove.

So dashing, so true, so brave, so bold,  
 He takes for his service not gem nor gold,  
 But upholds the right, and ends the wrong,  
 And sings in triumph his victory song,  
     And onward goes with new zest.  
 He must do battle with tyrant and knight,  
 With hideous monsters he surely must fight,  
 He must aid the poor, the halt, and the blind,  
 His heart must be pure, and his hand must be kind,  
     E'er he finds the end of his quest.



#### L. D. S. SUNDAY SCHOOL

Left to right: (1) Bishop Orson M. Porter; (2) First Counselor, John C. Winters; (3) Second Counselor, John D. Jones; (4) Sunday School Superintendent, Maurice W.



#### L. D. S. SUNDAY SCHOOL EL CENTRO, CALIFORNIA MISSION

El Centro is in the Imperial Valley.. From a small beginning in Nineteen Twenty-five, the School has grown until this winter it is fully organized and has had an average attendance of better than fifty members. Most people come from twelve to fifteen miles to Church. On the extreme right of the picture is the Superintendent of the School, Charles Bresse and President L. R. Wright, President of the San Diego Conference; on the extreme left are Elders D. K. Warner and L. L. Taggart, who are laboring in the Valley this winter.





**OTTO, WYOMING, BIG HORN STAKE**

Anderson; (5) First Assistant, Rulledg Tolman; (6) Second Assistant, Orson Tolman;  
(7) Gate Superintendent, Harry L. Tippits.



**CASPER BRANCH L. D. S. SUNDAY SCHOOL, WYOMING CONFERENCE  
NORTHERN STATES MISSION**

Back row, 4th from right, H. A. McFarland, Superintendent; 5th from right, A. B. Wilson, First Assistant Superintendent; First on right, J. D. Crompton, Second Assistant Superintendent. Elders L. W. Jones, Branch President, and T. N. Baldwin, Conference President, are also in the picture.



# THEOLOGICAL DEPARTMENT

*General Board Committee: First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.*

## First Year—The Apostles of Jesus Christ

### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

Mothers' Day

Third Sunday, May 15, 1927

### Lesson 13. The First Principles of the Gospel.

Text: Chapter 13, "The Apostles of Jesus Christ."

Objective: To show that requirements are necessary to enter any great organization.

Suggestions on Preparation and Presentation: At this point spend some time in developing the first principles of the Gospel, and in this and the following lessons develop fully and clearly the fact that the burden of the teaching of the Apostles was that Jesus is the Christ and that He triumphed over death, and that those basic truths lie at the threshold of the door of salvation.

#### Questions for Teachers

1. Why do we have to comply with the first principles of the Gospel before we can go on to greater principles?

2. What was the effect upon the apostles of the Holy Ghost's coming to them?

Fourth Sunday, May 22, 1927

### Lesson 14. The Apostles Made Strong by the Holy Ghost.

Text: Chapter 14, "The Apostles of Jesus Christ."

Objective: To show that God makes

humble men mighty in the performance of His work.

Suggestions on Preparation and Presentation: There are three points to make in teaching this lesson:

1. Peter and John, formerly men of low rank, before the Sanhedrin become mighty men of God and confound the most learned and powerful Jews.

2. The Holy Ghost manifests Himself the second time in answer to prayer.

3. In considering Ananias bring out forcibly the awfulness of deceit and that one cannot deceive our Heavenly Father.

In application consider illustrations such as the following: Son of Mosiah—Book of Mormon; Joseph Smith—In Liberty Jail; Brigham Young—When called to the Presidency.

#### Questions for Teachers

1. How does the Gospel transform and ennoble mankind?

2. What part does the Holy Ghost play?

Fifth Sunday, May 29, 1927

### Lesson 15. The Apostles Made Strong by the Holy Ghost. (Continued)

Text: Chapter 15, "The Apostles of Jesus Christ."

Objective: Same as preceding lesson. Suggestions on Preparation and Presentation: In this lesson develop—

1. The power of the apostles through the Holy Ghost as promised.

Has the exercise of the power of healing a particular function in the re-establishment of the Gospel upon the earth?

2. The apostles delivered from jail. Their hearing. The defense by Gamaliel.

3. Consider the Sadducees and Pharisees.

Have students by previous assignments give examples of persecution in this day.

#### Questions for Teachers

1. What reasons do you give why the Church of Christ has always met with persecution?

2. Why is it that so-called wise men and religionists are usually leaders of such persecution?

## Advanced Theological Department

### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

Mothers' Day

Third Sunday, May 15, 1927

#### Lesson 13. Book of Mormon Lands.

Text: New Witness for God, Vol. 2, Chapter 11.

Objective: To show that inability to locate Book of Mormon cities and peoples, does not disprove the fact of their having existed.

Supplementary References: See those suggested in text.

Suggestions on Preparation and Presentation: It may be well to assign for careful study and report by class members, the various accounts given in the text of changes effected in the earth's surface, by various cataclysms known to history, encouraging, where the books are available, an extended study beyond the brief excerpts given in the text. Finally, of course, the discussion should be directed to the leaning of the lesson that, because cities and civilizations said formerly to exist cannot now be located, that affords no sufficient proof that they did not exist in the time claimed for them.

#### Questions for Teachers

1. Why cannot Book of Mormon cities and countries be now located with definiteness?
2. Name other cities whose existence is authenticated by history whose locations and existence have been lost to man.
3. Why does not the failure to find the cities and peoples told of in the Book of Mormon disprove the truth of its story?

Fourth Sunday, May 22, 1927

#### Lesson 14. Inter-Continental Movements.

Text: New Witness for God, Vol. 2, Chapter 12.

Objective: To show that the perpetuity of peoples and of nations can be assured only through adherence to principles of righteousness.

Supplementary References: Citations in text to the Book of Mormon.

Suggestions on preparation and Presentation: The various colonizing and proselyting expeditions may be severally assigned for study and report. In connection with the outline summary given in the text, the fuller accounts of events treated should be read from the Book of Mormon itself. Try to give class members a clear conception of the various movements of people and their relationship one to the other and to the history of the nations as a whole. A lesson can be pointed out as to the conditions upon which peoples and nations can endure.

#### Questions for Teachers

1. Who was Zeniff and what was accomplished by him?
2. What evidence is there on the question as to the maintenance, or lack of it, of social or trade relations among the various Nephite colonies?

Fifth Sunday, May 29, 1927

#### Lesson 15. Government and Religion Among the Nephites.

Text: New Witness for God, Volume 2, Chapter 13.

Objective: To show that all righteous principles, whether of government or religion, emanate from the same source.

Suggestions on Preparation and Presentation: Assign for study and report the different kinds of government under which the Nephites lived, also similarly assign for report what is known about the government of the other peoples who inhabited this land. Let the subject of the religion of these various peoples also be assigned separately for study and report. By discussion bring out clearly the lesson that righteousness must dominate in government as well as in religion if either is to endure.

#### Questions for Teachers

1. What were the different forms of civil government under which the Nephite people lived?
2. What are their relative merits and disadvantages?
3. What was the source of their form of government and religious belief?

## SECOND INTERMEDIATE DEPARTMENT

*General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper*

### First Year—Our Church and People

#### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

Uniform Fast Day Lesson

Subject: Child Health.  
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

Mothers' Day

Third Sunday, May 15, 1927

Lesson 13. "Some Foundation Stones."

Text: "Our Church and People," Chapter 13.

Objective: To teach the harmony of the principles and ordinances of the Gospel with each other, and their application to our lives.

Supplementary References: Heb. 5:4; Doc. and Cov. 13:1; 20:107; Heb. 7:1-2; Matt. 16:19; Doc. and Cov., Sec. 84; Talmage, "Articles of Faith," Chapters 5, 6, 7, 8, 9, 10, 11.

#### Questions, Problems and Illustrations

What is harmony? How is it produced? How is it destroyed? Why is it desirable? What is its relation to success? to progress? Why would you expect anything that purports to be of God to be harmonious? What is the relation of obedience and harmony? Our chief interest is to live in harmony with what? Read John 8:32. When does an organization make the greatest progress toward the accomplishment of its purposes? "The work is perfect and wisely planned, but our failures are due to the fact that we unwisely and imperfectly work the plan." True or false? How are individual members of the Church responsible for the accomplishment of the purposes of the Church's organization? How can we best discharge that responsibility?

An architect draws up plans for a beautiful building, taking great care to provide for laying a firm foundation, erecting

a strong and enduring structure, and for using high grade materials. What will determine the strength and permanence of the building, the architect's plan or how it is executed? What will happen to the building if the workers disregard the architect's plan; use poor materials; put them together carelessly, upon an insecure foundation.

Why is it important that we follow obediently and scrupulously the Great Architect's plan, building with the best of materials and the highest degree of skill, upon the firm foundation that He has prescribed?

What is the best way for us to determine the divinity of the Gospel as restored to the earth through the Prophet Joseph Smith? Read John 7:17, and Doc. and Cov. 11:16.

#### Questions for Teachers

1. What is the advantage (a) to the Church, (b) to the individual in the wide distribution of the powers of the Priesthood among the worthy male members of the Church?

2. Explain the significance of the order of the first principles and ordinances of the Gospel.

Fourth Sunday, May 22, 1927

Lesson 14. Workers in Silence.

Text: "Our Church and People," Chapter 14.

Objective: To teach that miracles are wrought by Faith and are signs to the believers.

Supplementary References: "The Gospel's Accessories," O. F. Whitney, The Liahona, Vol. 18, page 462, June 7, 1921; "The Articles of Faith," J. E. Talmage, Chapter 12; "The Life of Christ," Giovanni Pappini, pages 130-135; "What Jesus Taught," O. J. P. Widtsoe, Chapter 34, pages 263-9; Moroni 10:8-16; Matt. 10:1; Mark 16:17-18; Doc. and Cov. 35:8; James 5:14, 15.

#### Questions, Problems and Illustrations

What is a miracle? Is it possible that what may be a miracle to one person is not a miracle to another? If we had today only our limited knowledge of 25 years ago, would radio be a miracle?

Why is it not a miracle today? What is the purpose of miracles? Are any being performed today? What is the source of our enlightenment for understanding miracles? How can we come to enjoy this enlightenment in increasing degree? Do you need strength and enlightenment beyond that which you now possess? Where will you seek it? How will you seek it? How will you use it? What will you do to keep it?

### Questions for Teachers

1. Is the prophecy recorded in Joel 2:28 and Acts 2:17 in the course of fulfillment today? If so, point out some specific examples of its fulfillment, and explain why you believe them to be in fulfillment of this prophecy.

2. (a) Are any miracles being performed in fulfillment of this prophecy?

(b) How do you account for the fact that many of these miracles are performed by men who do not hold the Priesthood?

3. What is the true purpose for which miracles are performed?

### Fifth Sunday, May 29, 1927

#### Lesson 15. "Heralds of Salvation."

Text: "Our Church and People," Chapter 15.

Objective: To teach that deep and abiding joy comes to those who carry the Gospel Message to the world.

Supplementary References: History of the Church, Vol. 1, pages 118-125.

Have pupils memorize Doctrine and Covenants, Section 18:10-16.

### Problems and Illustrations

In the development of this lesson discuss with the pupils the first great missionary movements of the Church and the evidence that these missionaries were true servants of the Lord. Name some of the prominent men who were brought into the Church through the labors of these first missionaries. Consider the commission that Christ gave to His disciples. How were they to travel? What joy comes to an individual in being a bearer of good news to others? How does it make him feel? How can we prepare ourselves for missionary labor?

- a. Physically?
- b. Mentally?
- c. Morally?
- d. Spiritually?

### Questions for Teachers

1. What great responsibility has the Lord given to the Church and the Elders of Israel in this dispensation?

2. Of what value is missionary service? (a) To the individual missionary? (b) To the Church?

### Third Year—What it Means to be a "Mormon"

#### LESSONS FOR MAY, 1927

##### First Sunday, May 1, 1927

##### Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions.)

##### Second Sunday, May 8, 1927

##### Mothers' Day

##### Third Sunday, May 15, 1927

##### Lesson 13. Faith in God.

Objective: Faith in the promises of the Lord will bring desired blessings to the worthy.

Suggestions to teachers: The lives of our leaders are powerful sermons on Faith. Let the class period today be devoted to the telling of incidents in Church history wherein faith in the Lord and in His Church has been exhibited. The text given today is in itself a sermon. Have the class members relate similar incidents. You, as teacher, come prepared. Bring into the class some local person or persons who can relate some personal experiences. Missionaries can always be relied upon for that kind of assistance.

Ask the class a week in advance to come prepared with stories on Faith. It should be an inspirational session. You can make it one.

Have the class discussion first, and have your speakers occupy the last few minutes of the class period.

### Questions for Teachers

1. Why was a youth rather than an adult selected to receive the Gospel message?

2. Why are you impressed with Joseph Smith's story of his first vision?

Fourth Sunday, May 22, 1927

Lesson 14. An Answer to Prayer.

Objective: To teach that the prayers of the righteous bring needed blessings.

Suggestions to teachers: After the class has discussed the story given in today's text, give them an opportunity to relate personal experiences bearing on prayer. The teachers should have a number of experiences ready to relate. "Leaves From My Journal" has an abundance of such stories.

As a conclusion permit members of the class to give their views on the spirit and the order of prayer; how we should pray; the thought and sincerity that should accompany prayer; the reality of the fact that prayers are really heard and answered. Your class should be impressed with the fact that prayer should not be a routine matter, or a mere physical habit. It should be a premeditated act, approaching the throne of our Heavenly Father in a spirit of gratitude, in an appeal for the things we need. Stress that point today.

Questions for Teachers

1. Why did years pass before the Priesthood was bestowed upon Joseph Smith?

2. How was Joseph Smith taught the Gospel?

Fifth Sunday, May 29, 1927

Lesson 15. Faith Wins God's Blessings.

Text: Chapter 15.

Objective: To teach that faith is the key to all personal development.

To teachers: By previous assignment, have members of class read the following passages and come prepared to give their contents in the class today:

Doc. and Cov. 10:46-52; Enos 1:16; Doc. and Cov. 52:20; Ether 12:12; Matt. 13:58; Doc. and Cov. 103:36; Doc. and Cov. 18:19; Romans 10:14, 17; Doc. and Cov. 63:9-11; Alma 32:17-18; Mark 16:17-18.

These show the meaning and necessity of faith and the blessings that flow from the application of faith. Have the pupils relate experiences that support this principle. There are always incidents of recent occurrence in the Church that both teacher and class members should relate.

Questions for Teachers

1. Why do you believe in the leadership of this Church?
2. Why is it necessary that you have that faith in our leaders?

## To A Robin

By Hope Spencer

What is it, robin, makes thy soul  
With such eternal gladness swell?  
Oh tell me how in one small heart  
Such throbbing joy can dwell.

Is it the wind from far blue seas,  
Or long remembered melodies?  
Is it the water that paints the sky,  
Or a faint perfume passing by?

Tell me, is it sun or shower,  
The dewy spring, the golden hour  
Of twilight, or some dream come true,  
That makes thee sing? Would I could, too.



# FIRST INTERMEDIATE DEPARTMENT

*General Board Committee: Second and Third Years, George M. Cannon, Chairman, and Josiah Burrows; First and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.*

## First Year—Book of Mormon

### LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

#### Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: Child Health. (See Superintendents' Department, this issue for helpful suggestions.)

Adaptation for the First Intermediate Department.

Suggestions to teachers: It is necessary that the children should be taught early in life the benefits and blessings attending the observance of the Word of Wisdom. It means much for the preservation of their health and their future welfare and happiness. The care of their bodies, the cultivation of regular habits, and the practice of self-denial, are some of the subjects that need to be stressed. Point out to them the advantages, promises and blessings following its faithful observance.

Tell them the story of Daniel and his companions, who after refusing the rich food and wine of the king's table, and preferring the humble diet of pulse and water, after a ten days' test, were found to be in a much more healthy condition than those who had eaten at the king's table.—Daniel, Chapter 1.

The story of Helaman and his two thousand young soldiers is appropriate. These young men had been taught by their mothers from childhood to keep the commandments of God. In the battles they engaged in they gave a remarkable example of faith, valor and courage, and not one of them lost their lives. Alma, Chapters 56 and 57.

Tell the children of the promise of the Angel to Zacharias concerning John the Baptist. Luke 1:13-15.

Second Sunday, May 8, 1927

#### Mothers' Day Exercises

Third Sunday, May 15, 1927

#### Lesson 13. The Teachings of King Benjamin.

Text: The Words of Mormon; also The Book of Mosiah, Chapters 1-7.

Objective: To teach that the Gospel of Christ rightly replaces the Law of Moses.

Suggestions on Preparation and Presentation: Observe that the Small Plates of Nephi, which were included in the record as Mormon abridged it, end with the Book of Omni. As Mormon hands these abridged records to his son Moroni, he puts in the explanation of his action in the brief "Words of Mormon." This translation from the Small Plates of Nephi replaced the 116 pages of translation lost by Martin Harris. Thus there really was in the plates delivered to Joseph Smith a double account of the first part of Nephite history.

With the Book of Mosiah we begin a study of material contained in Mormon's abridgment of the Large Plates of Nephi. (See Robert's "New Witness for God," Vol. II, pages 134-136.)

The narrative can be carried forward by making the explanation that King Benjamin received the plates after many years and after they had passed through many hands.

The account of the wonderful conference of his people and the instructions he gave them can then be given. Stress the wonderful doctrine of service given in verse 17 of chapter 2. Explain the fact that the Nephites had up to this time been living under the Law of Moses. Now they take upon themselves the name of Jesus Christ and covenant to keep His commandments.

#### Questions for Teachers

1. What covenants do we enter into through baptism, and renew in the partaking of the Sacrament?

2. How can you by using the material in today's lesson impress the students with the sacredness of these covenants?

Fourth Sunday, May 22, 1927

#### Lesson 14. The Record of Zeniff.

Text: Mosiah, Chapters 7-11:20.

Objective: To teach that righteous leadership is a great blessing from God.

Suggestions on Preparation and Presentation: A brief review of the account of the return of some of the Nephites to their old home in Lehi-Nephi should pre-

cede the narration of the record of Zeniff and his people. Read carefully the thrilling account of this people under their leaders, Zeniff and Noah, and show the effect on the people of the two types of leadership.

Since some complications exist in this part of the account the lecture method will probably serve best to get clearly the narrative before the children. Use the blackboard and chalk to show graphically the movements of the people.

### Questions for Teachers

1. In making the application, what modern day examples of good and bad leadership can you give?
2. Show the effects of the false teaching by their progenitors on the Lamanites as shown in their traditions.
3. Work out a graphic device to assist you in keeping the complications of this part of the Book of Mormon from becoming confusing to the children.

### Fifth Sunday, May 29, 1927

#### Lesson 15. The Prophet Abinadi.

Text: Book of Mosiah 11:20-29; also Chapters 12 to 18.

Objective: To teach that ample warning always precedes destruction.

Suggestions on Preparation and Presentation: Plan to connect with the previous lesson by brief review, so that the class will understand why such dire calamities as those here chronicled were impending. As the narrative is presented make clear that it did not delight our kind, Heavenly Father to see His children suffer, but that they brought such sorrow upon themselves by their continued and wilful disobedience.

The death of Abinadi can be compared with martyrs in other ages. Where there is a testimony given there also must be the death of the testator.

Why do the wicked oppose those who preach righteousness? Why did such characters as Christ, Joseph Smith and Abinadi not cease preaching when they saw their lives were in danger? What are we willing to do for the cause of truth?

### Questions for Teachers

1. Since the people of Zeniff under King Noah were victims of priestcraft, wherein does their responsibility lie?
2. Distinguish clearly between true and pure religion and the spurious brand taught and practiced by hypocritical King Noah and his priests.

## Third Year—Life of Christ

Text: "A Life of Christ for the Young"—Weed.

### LESSONS FOR MAY, 1927

#### First Sunday, May 1, 1927

##### Uniform Fast Day Lesson

Subject: Child Health.

(See Superintendents' Department, this issue, for helpful suggestions. In addition to the suggestions that appear at the commencement of the first year's work in this First Intermediate Department, see also the treatment of the subject in the Superintendents' Department, this issue.)

#### Second Sunday, May 8, 1927

##### Mothers' Day

#### Third Sunday, May 15, 1927

#### Lesson 13. Chapters XXV and XXVI of the Text.

Subject: "The Call of Matthew—The Twelve Apostles" and "The Sermon on the Mount." Matt. 5, 6, 7.

For the names of the Twelve Apostles see also Luke 6:13-16. Also pages 26 of "Ancient Apostles," by David O. McKay.

Objective: To teach that in choosing men and women to carry on His great work, the Lord considers more the qualities of the heart than either the learning, the possessions or the worldly positions of those chosen.

The attitude of the Savior in making choice of His Apostles is indicated by His comment at His first visit from one of them (Nathanael): "Behold an Israelite indeed, in whom is no guile!" (John 1:47).

The Sermon on the Mount is regarded as the greatest of all Sermons. Three chapters in Matthew are required to set forth the remarkable teachings therein given to mankind. The more of the sayings of the Savior on that occasion that the pupils can memorize the more benefit will they acquire in their after-lives. A profitable exercise would be to have the pupils, either the entire class or by groups, list the things we are taught therein to do; not to do; and the kind of people we ought to be.

### Question for Teachers

1. Which blessings promised in the

Sermon on the Mount appeal most to you? (Let the pupils—as many as time will permit—enumerate the blessings most appealing to them, and give reason. As, for instance, who are to be called the children of God? Who are to inherit the earth? etc.)

Fourth Sunday, May 22, 1927

Lesson 14. Chapters XXVII and XXVIII of the Text.

Subjects: "Healing of the Centurion's Servant." (See Matt. 8:5-13; Luke 7:1-10), and "Raising of the Widow's Son." (Luke 7:11-16.)

See also "Jesus the Christ," by Dr. James E. Talmage, pages 249 and following.

Objective: To teach that to those who have sufficient faith all things are possible.

Note: The two accounts (Matt. and Luke) differ in one respect. Luke describes the Centurion as feeling his unworthiness to the extent that he sent messengers to Jesus and declared he thought himself unworthy to come to the Savior. Both accounts, however, give the same thought of the humility as well as wonderful faith of the Centurion. The

Savior's answer is more clearly given in Matthew.

Questions for Teachers

1. How do these two miracles differ?
2. What do you think prompted the action of the Savior in the case of the widow's son?

Fifth Sunday, May 29, 1927

Lesson 15. Chapters XXIX and XXX of the Text.

Subjects: "Penitent Woman Forgiven," (Luke 7:36-50), and "Christ Stilling the Tempest." (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). See "Jesus the Christ," page 307 and following.

Objective: To teach that He who hath power to forgive sins can command the elements.

Questions for Teachers

1. How did Jesus know the thought that was in the mind of Simon?
2. Besides the incident of the Savior stilling the tempest, what other cases of control of the waters of the sea do you recall?
3. By what power were the waves stilled?

## Chums

I like to go with Billy Smith,  
With Charlie Brown and Pete;  
We're just one age, and all of us  
Live on the same old street.  
We stand together mighty close;  
We're in one room in school;  
In work or play it's all the same—  
We stick, for that's our rule.  
But still there is another friend,  
And when I see him come  
I have the feeling, after all,  
That he's my finest chum.

We talk together every night;  
I tell him of our play,  
And all about my school work and  
Our baseball team—and say—  
He seems more anxious far to hear  
Than any boy could be.  
And my—he sort of seems to know  
The thoughts inside of me.  
It's fine to think that he's my chum  
And know that I am his;  
That I can tell him everything,  
No matter what it is.

He says it makes him young again  
To be a pal of mine,  
And that he's learning more each day,  
And that he thinks it's fine  
To hear about the fellows and  
The lots of things we do;  
But he don't know how good it feels  
To have him wanting to.  
It's fine to have a Billy, Pete  
And Charlie go and come,  
But say—it's finer still to have  
Your dad the greatest chum.

—E. G. Frank, in *Evangelical Companion*.

# PRIMARY DEPARTMENT

*Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Mabel Cook, Tessie Giauque, and Lucy Gedge Sperry*

**WORK FOR MAY, 1927**

## Preview Questions

1. State briefly your feelings toward the Word of Wisdom.
2. Why were the plagues so necessary to gain the deliverance of the Children of Israel?
3. (a) What was the purpose of God's plan in keeping the Children of Israel in the wilderness for forty years?  
(b) Why was the Lord so anxious to have Israel survive?
4. (a) Of what worth as laws are the ten commandments today as compared with their worth when given in the time of Moses?  
(b) Write the preface of the Ten Commandments. (Exodus 20:1, 2.) What is its significance?
5. Read the word of the Lord as revealed in Doc. and Cov., Section 59:8-14 concerning the Sabbath Day. How do you feel toward this commandment?
6. Give reasons for Joshua's great success as a leader.

What characteristics had he which we could hold as examples for the children we teach?

**First Sunday, May 1, 1927**

## Uniform Fast Day Lesson

Subject: Child Health.

References: (See Superintendents' Department, this issue.)

Song: "In Our Lovely Deseret." (D. S. S. Songs, No. 114.)

Aim: A strong healthy body brings great reward.

Lesson: (Bring to class pictures of all varieties of foods, which have been cut from magazines. It will be well to give this as an assignment the Sunday before Fast Day, having the children bring the pictures. Discuss these foods as to their value.) Which of these foods do you eat? Which make you feel the best? If we eat too much candy, pie, or cake, how do we feel?

I know of a little boy who lived in a big city with his mother. Maybe when I am through you can choose from the pictures the kinds of food he ate. This little boy sold newspapers every day to help his mother. One day she read to him about a man who was going to give

a prize of ten dollars to any newsboy whose voice was strong enough to be heard at the top of a very high building. Johnny decided to try.

When the day came there were hundreds of boys at the door of the building. Each one was sure that he was the strongest boy there. One at a time they were to take their turn to call "Morning Herald." If they could be heard, a white flag was to be waved. If not, a red one was to be shown. At last the contest started. As each boy was called he looked up to see which flag was being waved. Many disappointed little boys walked away.

After nearly all the boys had tried, one of them said, "No one could be heard that far away." Johnny, who was the last boy, was just about to give up when he thought of what ten dollars would buy. He bravely walked up to the right place, breathed deeply three times and then called, "Morning Herald." He hardly dared to wait to see which flag would fly. Which do you think appeared?

When the man gave Johnny the money he asked, "What has helped you to be so strong?" What do you think Johnny answered? Yes, he replied, "I never drink tea or coffee; I do not smoke; I eat little meat and candy and I sleep a long time every night."

"You are a very wise boy," said the man as he patted Johnny's shoulder, "keep on as you are doing and you will be a strong man."

Can you choose for me the foods Johnny ate? (Have several children select the pictures.) Do you think you are strong enough to do what Johnny did? What then, must we do to become that way? Besides eating these foods that are good for us what must we do? (Bring out the value of sleep, exercise, cleanliness of body, teeth, etc.) Do you think you are the only person who is made happy when you are well and strong? It affects every one around you. We want our city to be filled with strong, healthy boys and girls. Best of all, Heavenly Father promises us that if we are wise and try to become strong and healthy that He will bless us.

## Lesson 17. A King's Power Overthrown.

Text: "Bible and Church History Stories," page 95.



Reference: "Old Testament Stories," (Tanner) pp. 116-123.

Kent gives some interesting side lights in "Heroes and Crises of Early Hebrew History," pages 181 to 184, from which we quote:

"The Great Deliverance. Soon after the news of the flight of the Hebrew serfs is brought to the Egyptian authorities, a detachment of cavalry is in hot pursuit. As the Hebrews approach the border fortress they evidently find its gates closed and their way of escape cut off. In the light of the Egyptian records and the topography of the region, the situation can readily be imagined: before them, the fortress with walls which extended out into the shallow waters of the Sea of Reeds; behind them, the pursuing Egyptians; and in their own ranks fear and distrust of the prophet, who had held up before them in the name of Jehovah the definite promise of deliverance. Escape seems impossible to all save the undaunted leader, whose trust is fixed in the God who had revealed Himself on the sacred mount.

The familiar late priestly narrative pictures Moses as simply stretching out his hand over the sea and then leading his followers through the divided waters, which stand as a wall on either side. The older and simpler narrative, however, suggests the historical facts. In the time of their direst need the God, who controlled the forces of nature, sent forth a strong east wind, which drove back the shallow waters of the Sea of Reeds, making it possible for his people to escape around the guarding walls, across the bed of the sea, and out into the freedom of the desert. The Egyptians, pursuing with their heavy chariots, were caught and overwhelmed in the returning waters.

Similar Natural Phenomena. Many analogies to the phenomenon here recorded might be cited from modern records. As is well known, the Russians, in 1738, entered and captured the Crimea through a passage made by the wind through the Putrid Sea. The closest analogy, however, is recorded by Major-General Tullich, who states that the shallow waters of Lake Menzaleh, which lies a short distance north of the scene of the deliverance of the Hebrews, were driven back seven miles by a strong wind, leaving the bottom of the lake dry (Journal of the Victorian Institute, Vol. XXVII, p. 367, and Vol. XXVI, p. 12). A recent illustration of the power of wind over water, especially when reinforced by the tide, is found in the Galveston disaster of 1900.

Significance of the Great Deliverance.

The fact that God used natural means "his wonders to perform," makes the deliverance none the less significant. It simply illustrates the truth that there is no chance in His universe. Not so much the method, but the opportuneness of the deliverance clearly revealed the divine hand. At the moment of their supreme need, he showed not only His power but His eagerness to deliver His people. The great deliverance confirmed the authority of Moses and made it possible to impress profoundly his personality and teaching upon the character and consciousness of his race. It also established a basis for that covenant which they conceived of as existing between them and the God who had thus signally saved them. All Hebrew literature abounds in references to this event. Amos and Hosea appeal to it as the supreme reason why Israel should be loyal to its God. In the laws of Deuteronomy, generosity toward the slave, kindness and justice toward the resident alien, and charity toward the poor and needy, are all urged "because thou wast a slave in the land of Egypt and Jehovah thy God redeemed thee."

Second Sunday, May 8, 1927

Mothers' Day

Third Sunday, May 15, 1927

Lesson 18. "A Nation on the Move."

Text: "Bible and Church History Stories," page 100.

Reference: "Old Testament Studies," (Tanner) pages 124-139.

Very interesting points are made by Kent (pages 207-216), from which space permits us to quote only.

"Significance of the Wilderness Sojourn. In the light of its historical background and the testimony of the earliest traditions, it is possible to estimate the significance to the Hebrews of their wilderness experiences. The necessities and hardships of their life gradually and inevitably gave them habits of courage, persistence and self-denial.

Their strenuous life developed physical strength and endurance, courage and skill in warfare. It impressed upon them the necessity and advantages of combined action, and facilitated the work of Moses in moulding the incipient nation. Their constant feeling of hunger and fear of attack deepened their sense of dependence upon divine power. Their simple religious life, which apparently centered in Kadesh, enabled Moses to impress upon them his own sense of Jehovah's constant presence

and care for His people. On the other hand, as their judge and prophet, he was able definitely to illustrate those simple ethical principles, which appear from the first to have been the cornerstones of Israel's faith and civilization. Thus, in divine Providence, quietly out in the solitude and privation of the wilderness, under the leadership of one of the world's great prophets, a nation, ambitious, strong of limb and loyal to its tribal God and leader, was being prepared for the destiny which awaited it."

#### Fourth Sunday, May 22, 1927

##### Lesson 19. The Laws of the Lord.

Text: "Bible and Church History Stories," page 104.

Reference: "Old Testament Studies," (Tanner) pages 130-139.

Kent elaborates on the "Meaning of the different Commands," (pages 196-197) and much of interest can be gleaned from pages 226-229, which space will not permit us to quote.

#### Fifth Sunday, May 29, 1927

##### Lesson 20. A Strange Conquest.

Text: "Bible and Church History Stories," page 109.

Reference: "Old Testament Studies," (Tanner) pages 224-265.

Louise Seymour Houghton, writing of Joshua, says:

"Never in any literature was there a more splendid hero than Joshua. We see him first in the book of Exodus as a youthful warrior, fresh from Egyptian slavery, yet with spirit uncowed by slavery, fighting the battle of the Lord against Amalek. Joshua is the first soldier of Hebrew history, and it is a very significant fact that according to Hebrew tradition he was the typical bosom friend; his loyal "service" of Moses the first example of pure and dear friendship. His character stands out as clear as that of Hector or Achilles or Miles Standish; simple, straightforward, undaunted, 'very courageous,' 'not afraid or dismayed,'

never checked by the apparently impossible, not more baffled by the fears than by the sins of Israel, not a talker nor a dreamer, but a fighter. In all this we see the old epic hero. And yet there was this difference: in all his exploits he was ever led by the heavenly vision. The captain of the Lord's host had appeared to him with a drawn sword in his hand, and that glittering sword he followed, in the long, mysterious march about the walls of Jericho, up the steep valley to Ai and Michmash, across the narrow plateau to Bethhoron and the marvelous rout of the Philistines in the valley of Ajalon, over mountain and plain to Merom, and through long years of stout warfare till at last it rested beside the sanctuary at Shechem."

"In precise analogy with the long addresses of the epic heroes is the farewell address of Joshua. The scene is the very setting of a hero tale. It is the classic spot where Abraham erected his first altar, the "parcel of ground" which Jacob bought of the sons of Amor and bequeathed to his beloved Joseph, and the burial-place of that beloved son. On either side uprose the mounts of blessing and cursing, Ebal and Gerizim. In their solemn presence Joshua rehearsed all that hero history which they had received from lip to lip for half a score of generations: how their father had dwelt on the other side of the flood (the Euphrates) and served other gods; how Abraham had broken with these idolatries and followed the One God, though the mysterious leading drew him to exile in a strange land; how his descendants had gone down to Egypt, had been rescued from Egyptian bondage, miraculously guided and protected through the long wilderness journey, and had conquered Palestine, all through the power of Jehovah, the One God of Abraham. Now they had come into the inheritance promised to Abraham's seed, kept in trust for them by God through these hundreds of years. It is all epic, but it is Hebrew epic, since its purpose and its result were to inspire the great audience to renew their oath of allegiance to the God of their fathers.

### The Best Grandma

I've got the best grandma  
That ever you knew;  
And though Mary Porter says  
Hers is best, too,  
And Endicott Williams  
Says his is the best,

And so does Tom Harris,  
Perhaps you have guessed  
The reason each one  
With the rest can agree;  
We're cousins, and have  
The same grandma, you see.  
Elizabeth Lincoln Gould.

# KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck

## LESSONS FOR MAY, 1927

First Sunday, May 1, 1927

### Uniform Fast Day Lesson

Subject: Child Health.  
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, May 8, 1927

Subject: Mothers' Day Program.  
Suggestive Songs: "The Dearest Names"—Francis K. Thomassen's Primary Songs; "Love at Home," D. S. S. Songs; "Daddy's Home Coming," Francis K. Thomassen's Song Book; "Father and Mother's Care," Patty Hill Song Book.

Prayer: Have teacher lead and children repeat:

"Father, I thank Thee for my mother,  
And for her love that's like no other;  
Help me to love her as I should,  
To prove my love by being good  
In all I do in work or play,  
To make each day a Mother's Day."  
Poems to be read to children, or tell a story from them:

"Which Loved Best?" Joy Allison.  
"Hundreds of Stars in the Pretty Sky"  
—from Best Poems by Best Authors.  
Poems found in May Juvenile, 1925:  
Thoughts on Mother love—Mother, pp. 242, 227, 231, 255, 257, 263. On page 263 is an Acrostic that the children may give. Let six children prepare this several Sundays beforehand.

The poem, "Which Loved Best," would furnish material for a splendid story to tell the class. Get pictures of children doing what is suggested in the story to illustrate as you tell it.

Memory Gem: The first verse of "Dearest Name."

Rest Exercise: Dramatize the third and fourth stanzas of the poem, "Which Loved Best?"

Third Sunday, May 15, 1927

### Lesson 13. Hannah and her Son, Samuel.

Text: I Samuel 1:2:11, 18, 21; Sunday Morning in Kindergarten, Lesson 13.  
Objective: Appreciation for mother's

love can be shown by performing duties which are pleasing to her.

Suggestions on Preparation and Presentation: This is one of the best illustrations of mother-love that can be presented to the children. She loves him dearly but is willing to give Samuel to the service of his Heavenly Father. Bring this into the child's life by having him tell what his mother does for him. Then let him tell how he can show her he appreciates what she does for him. Present each child with a cut-out lady with these words written on: "I love you, Mother, and today I'll help you all I can."

Memory Gem: Honor thy father and thy mother. Ex. 20:12.

Rest Exercise: Same as for last Sunday.

Fourth Sunday, May 22, 1927

### Lesson 14. Alma's Love For His Son.

Text: Mosiah 27:8-32 (Book of Mormon).

Objective: The Lord answers the prayers of those who have faith.

Supplementary References: "Stories of the Book of Mormon," by William A. Morton.

Suggestions on Preparation and Presentation. A wonderful lesson for us to learn and teach is that we should love those who are wayward and pray for them to come back and do right. Don't treat a person mean because he has made a mistake but speak kindly to him and pray for him. Let us cultivate love for those who have strayed. Bring it down to the child by letting him see that father's and mother's love is a protection to us and we should heed their counsel and advice. Have children tell what they can do to show their love for their fathers. Present each child with a cut-out man on which is written, "We love our father dear and we'll help him all the year."

Memory Gem: Same as last.

Rest Exercise: Dramatize the exercise about the family in the text, "Sunday Morning in the Kindergarten," month of May.

Fifth Sunday, May 29, 1927

### Lesson 15. Baby Boy Moses.

Text: Exodus 2:1-10.

Objective: Implicit trust in God and

earnest effort on our part win God's favor.

Supplementary References: "Mother's Bible Stories"; "Bible Stories for Children."

Suggestions on Preparation and Presentation: Pictures and blackboard drawings. This lesson presents another phase of parental love and protection—Heavenly Father's protection. Our parents protect us in many ways. Lead children to see this. But there is a more powerful protection from Heavenly Father if we seek it. The unseen power is the strongest. But in order to receive this help we must be willing to listen to the promptings of that still voice within. We must pray when we need help and trust. We must obey our parents. Lead child to see in nature how the parents protect young; how the young obey; how we can obey parents and help younger brothers and sisters to obey, and help to protect them as Miriam did Moses. Present each child with a cut-out baby on which is

written, "Baby dear, we'll care for you, never fear."

Memory Gem: Same as last Sunday; or review gems for the month.

Rest Exercise: Sing and Dramatize "Rock-a-bye Baby, on the Tree Top."

### Preview Questions

1. Did the kind of life Joseph lived have anything to do with him being selected to become leader of the Mormon Church?
2. Name two of the best methods of teaching a child to reverence its parents.
3. What did Christ mean when He said that the reward would be great for all those who left their parents to serve the Lord? And again when He said, "Honor thy father and thy mother, that thy days may be long in the land"?
4. How can we best impress the child's mind that if we are obedient to our earthly parents we are both obedient and pleasing to our Heavenly Father?



L. D. S. SUNDAY SCHOOL, KELSEY, TEXAS,  
CENTRAL STATES MISSION

President, Geo. F. Green; First Counselor, Alfred C. Dotson; Second Counselor, Charles A. Shirley. Sunday School Superintendent, Joseph M. Lindsey; First Assistant, Moroni Hamblin; Second Assistant, Charles F. Bell. At the time picture was taken, Addie Mae Jones was Secretary and Virgie Chevallier, Assistant Secretary. At present Travis Futrell is Secretary and Horace Lindsey Assistant.

There are three wicks, you know, to the lamp of a man's life; brain, blood and breath. Press the brain a little, its light goes out, followed by both the others. Stop the heart a minute, and out go all three of the wicks. Choke the air out of the lungs, and presently the fluid ceases to supply the other centers of flame, and all is soon stagnation, cold, and darkness.—O. W. Holmes.



# Children's Section



## Little Talks on the Gospel

By Lula Greene Richards

### 3—Baptism

In a few days it would be Griffith's birthday. He would be eight years old. His grandmother had called in to see the folks at his home and he was talking with her about the interesting times they were going to have. He told her that Saturday morning his father and mother were going to take him to be baptized.

Grandmother said she was very pleased to hear that, because it was just the right thing to be done.

Griffith was pleased, too, that he was going to be baptized, yet he asked: "Why, Grandma, do we get baptized?"

Grandma answered: "It is a necessary part of the religion we believe in, Griffith, to be baptized by being immersed, or buried in water, as the Savior was. It is one of the commandments of the Lord for all who believe in Him as being the Father and God of us all, to be baptized in the name of His Son, Jesus Christ. And in being baptized we obey this commandment."

"Yes, I know about that, Grandma," Griffith said, "But what I want to know is what good it does us—how we get any benefit out of it?"

"I am glad indeed that you think of these things, dear!" Grandma said. "It shows you want to be prepared for whatever may come to you. And I will try to help you to understand as you would like to, the good effects of baptism. Let me illustrate the matter to you in a simple way which I think may help you to see it clearly. You

know how baby laughs and enjoys himself when mother gives him his bath and perhaps lets him play and paddle in the water for a little while, don't you?"

"I should think I do!" Griffith answered with a broad smile.

Grandma continued: "Baby has no idea of any greater good coming from the bath than the few minutes pleasure he gets out of it. But *you know* that mother has other, higher reasons for giving baby his bath than the fun it makes for him."

"O yes!" Griffith said with animation. "She has to bathe baby to keep him clean and sweet."

"There—you see that much which baby knows nothing about. And there is still something else which I think you know is connected with the bath proposition and is of very great importance. That is in regard to keeping the body healthy—"

"Yes—yes Grandma!" Griffith shouted now, and almost gave way to clapping his hands and stamping his feet. And he declared in a lively tone, "That is one of mother's best ways of keeping us all healthy, just to see to it that we have our regular baths. And if anything gets the matter with us it is most always her first remedy to have us bathe."

"All right, Griffith," said Grandma, smiling at her young grandson's eagerness. "Now let us connect this illustration drawn from baby's bath with the answer to your question concerning the benefits of baptism. As I said, baby knows nothing of the greater benefits of his bath. His infant mind is not sufficiently developed to under-

stand the higher reasons for the bath, even if they were told him. And we, all of us, even aged men and women, are like little children in understanding when compared with our Allwise Heavenly Father and His knowledge of all things. He knows all the good that will come to His children here through obedience to His commandments, one of which is to be baptized as you have been taught. And as you grow older and learn more and more, you will understand better and better about all the principles and ordinances of the Gospel, all its beautiful truths, their meaning and benefits. There, dear, have I helped you to see what you wanted to understand?"

Grandma was putting on her coat and preparing to go. Griffith helped with the coat as he answered, "Yes, Grandma. What you have told me has done me a lot of good. I hope you will be over to see us again soon." He walked down the steps and to the sidewalk with Grandma and she told him about her being baptized when she was a little girl. She said:

"My faith was very strong that being baptized would be a help to me in my efforts to be a good girl. And I am sure that my faith was not vain, for it helped me to remember many times that I was one of the Lord's people having been baptized into His Church, and that I must be careful what I said and how I acted."

Well, I hope being baptized will do me good like that, Grandma," said Griffith, "for I need all the help I can get to keep me straight and make me always kind to everyone, and obedient to father and mother."

*(To be continued)*

### The Tooth

A five-year-old youngster named Fred Wore a startled expression of dread, For he'd swallowed a tooth

(Which he lisped, had been "looth"),  
"And I'm afraid it will bite me," he said.

## The Baptism of Samuel Warner

*By Minnie Iverson Hodapp*

### Chapter V

Rosalie's habit of keeping sweet and serene when discussing religion with Sam led him to tell her a great deal concerning the L. D. S. Church. He taught her that this Church has no conflict except with error. It was against no nation or sect. It is verily the work of the Lord, originating with Him and developed and promulgated under His commands and by His power. The Church of Latter-day Saints is literally Christ's Church because He established it by personal communication, and guides it by present revelation and inspiration. The Holy Ghost is in and with the Church continually, as it was with the primitive church and the prophets of old. This Church of Jesus Christ of Latter-day Saints is to abide and prevail over all opposition and spread over the whole earth, thus preparing for the second coming of our Divine Redeemer.

Toward these teachings Rosalie entertained a great deal of silent opposition, and at length she ventured to ask:

"Why is Mormon doctrine so positive, so authoritative?"

"Clearly this," replied Sam. "It does not mix wrong with right. That which comes from God must of necessity be true!"

"But how do you know it is true?"

"By the voice of the Holy Spirit bearing testimony to my spirit," was Sam's simple and humble answer.

This did not please Rosalie and she sighed quite plaintively. "I wish you wouldn't talk religion. It nearly wearies me to death."

"Then please don't pose as an investigator," returned Sam. "I supposed you were interested."

"I am interested to a certain extent, Sam," replied Rosalie. I should like you to trace Mormonism from its beginning until now."

"That I can do," replied Sam, and he continued speaking in these words:

"Latter-day Saints believe that this latter Gospel is the first one come again. When our Savior dwelt upon earth, He established His Church with apostles, prophets, pastors and teachers, just as the Latter-day Saints have it today.

"A few hundred years after the crucifixion of our Savior, men began to change the Gospel ordinances according to their own notions. Among other things, sprinkling instead of baptism by immersion was introduced. Men also taught that infants who died without baptism could not be saved. Of course these teachings were grievously wrong.

In due time the Priesthood was taken from the Church because this power cannot be exercised in the least degree of unrighteousness. For a period of seventeen hundred years there was no Gospel on earth. Yet, the prophecy of John the Revelator said: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him for the hour of his judgment is come, and worship him that made heaven and earth and the sea and the fountains of water.'

"When this prophecy was about to be fulfilled, Joseph Smith, a fourteen year old boy, residing in New York state, read the scriptures from James, first chapter and fifth verse:

"If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him."

"Joseph Smith was impressed by

this promise of James. He went into the beautiful woodland and prayed unto God. The aim of his prayer was 'Which one of all the churches is right?'

"Two powers heard the question. First an evil power sought to overcome the young lad with an agony of despair. Joseph struggled to be free; then looking up into the sky he saw a lovely light brighter than the sun at its brightest. In this radiant, dazzling beauty stood two Heavenly Beings—God the Father and His Son, Jesus Christ.

"The Father, pointing to the Son, said: 'This is my Beloved Son; hear Him.'

"Joseph Smith heard and heeded the words of the Savior. At that time he was told not to join any of the churches but to wait for added light. Future visions awaited him, future revelations. Joseph was faithful. He became a useful instrument in the hands of God, and was the means of restoring to earth the Gospel in this dispensation."

Rosalie had listened respectfully to Sam's narrative. At heart she was greatly disturbed. Sam believed in apostles, prophets, pastors, teachers, revelation, vision, healing and the gift of tongues. Rosalie believed that apostles, prophets and gifts were no longer needed for the edifying of the world. The essential thing, she believed, was that men should be highly educated in the wisdom of the world. She believed that revelation was a thing of the past and that prophecy and vision were mere delusions.

No wonder Rosalie and Sam began to find thorns among the roses in their path. Yet, how rich were the roses! Rosalie felt that she could not spare one of these lovely flowers from her heart's garden. She felt it keenly when Sam was called suddenly home to the bed-side of his sick grandmother.

*(To be continued)*

# Shadow Shows

*By Estelle Webb Thomas*



How-do-you-do? ! We meet again  
Our bonny playmates, John and Jane!  
Let's follow them throughout the day,  
See how they study, work and play.  
The clock strikes six, and from their beds,  
Alertly spring the curly-heads.  
They never scorn their cereal  
They know if they'd be strong and well,



Such nourishing and simple food  
Will fill their veins with good red blood.  
"Tooth-brush Brigade!" calls Jane to John.  
And then the scrubbing contest's on!  
With zeal they wield both brush and comb,  
And neatly wash, e'er leaving home.  
At school—industrious as bees!  
The teacher's joy—children like these!  
And how they romp, and play and shout,  
At evening when their school is out!





They know a full, well-rounded day  
Holds hours of work, as well as play.  
They think that helping Mother's fun!  
And gladly on her errands run!  
But when the evening shadows fall  
There comes the dearest hour of all,  
When gathered round the glowing hearth.



The best and safest spot on earth,  
They seek adventure hand in hand,  
On storm-swept sea or foreign land,  
Arriving safely just at eight,  
Beside the warm and glowing grate.  
And in their cozy beds once more,  
Embark again for Dreamland's shore.



## Panchito and Polly

By Olive F. Woolley Burt

### *Panchito and Polly Go to School*

Ben came rushing into the house one morning.

"O, Mother," he cried, "Miss Gray told me I might come home and get Panchito and Polly to show the other children. We are going to invite another room in to visit us, and I'm to let Panchito do anything he wants to, and I must make Polly talk."

Mrs. Happy laughed, "Well Miss Gray may be sorry," she said, "but I hope your pets behave well. Can you manage them both?"

"Oh, yes, I'll carry Polly in her cage, and Panchito can ride on my shoulder." Ben suited his actions to his words, and hurried back to the waiting school.

As he entered the room, the eager children left their seats and crowded around Ben. Panchito seemed to like the looks and the voices of the children, for he did not get frightened, but jabbered away in his most amusing manner. He reached out playfully, and untied Nancy's hair-ribbon. Then he stuck his hand in Jimmy Hall's pocket and pulled out the candy that Jimmy had saved for recess. He ate this, pulling faces at Jimmy all the

time; the children laughed and laughed.

Then they turned their attention to Polly. "Sing!" commanded Ben, and began "There's a long, long trail awinding."

Polly began to sing with him. Her harsh voice sounded so funny trying to carry the tune. It sent the children into gales of laughter.

"Sing another and another!" they cried.

Evidently Panchito did not like to be neglected. He slipped unnoticed down from Ben's shoulder and under the children's legs. Over to Miss Gray he went. She was watching Polly, and did not see the little creature. Suddenly the children were startled by a scream from the teacher. They turned, frightened, to see Panchito on Miss Gray's shoulder, pulling a stray lock of her hair. Ben called Panchito. He was angry at the little fellow, but Miss Gray laughed.

"I'm not hurt," she said, "And he didn't know any better. He wanted to play with me. I don't mind at all, only I was startled for a moment."

"I'll take them home now," said Ben. "Even a monkey ought to know that school is no place for 'monkey business.'" And Ben went home, convinced that Panchito did not care for an education.

*(To be continued)*

## The Thimble Family

'Tis Mistress Thimble, neat and nimble,  
Drives Brother Needle with a push and a wheedle;  
While light Sister Thread, with a noiseless tread,  
A stitch drops behind as she flies ahead.  
Then comes Father Scissors and gives her a snip,  
And starts them off on another trip;  
Over a hem, or down a seam,  
Needle and Thread, a lively team,  
Fat Uncle Emery, bright and true,  
When a hard place comes will help them through,  
And pale Auntie Wax is willing enough  
To smooth the way when they find it rough.  
Then Grandfather Bodkin, with many a jerk,  
Will do his part and finish the work.  
Now, where is their home? Well, since you ask it,  
I'll tell you—they live in a little work-basket.

—Junior Missionary Magazine.

# The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## The Winter Wind

The winter breeze comes through the  
leaves

And whistle in the tree,

"Come down, come down

And run around and have some fun  
with me."

The leaves hang shaking, trembling,

And pretty soon they come.

The winter winds carry them around  
And show them lots of fun.

Iva Tanner,

Age 12.

Washington, Utah.

## Our Sunday School

I like to go to Sunday School

And learn my lessons well,

So I can tell the stories

And keep the Lord's good will.

I like my parents very much

And help in every way,

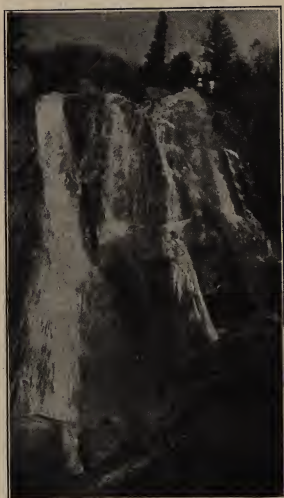
So they can go to Sunday School

And keep the Sabbath Day.

Fay Huntington,

Age 8.

Spanish Fork, Utah.



BELLS CANYON FALLS

Photo by Ronald Hand

Sandy, Utah.

Age 15.

### The Juvenile Instructor

J—stands for Juvenile we all like to see,  
 U—stand for United this Church will ever be.  
 V—stands for Volunteers which we much admire,  
 E—stands for Eternal Glory which good men desire,  
 N—stands for Never, a word not good to use,  
 I—stands for If which we use for an excuse.  
 L—stands for Love; every one does as a rule,  
 E—stands for Enjoyment we get in Sunday School.

I—stands for Intelligence which is the Glory of God,  
 N—stands for the Noble who hold fast to the rod.  
 S—stands for the Saints who were driven from Nauvoo,  
 T—stands for our Teachers who are very kind and true.  
 R—stands for the Righteous that you can now find,  
 U—stands for Utter good words to mankind.  
 C—stands for Christ who died on Calvary's Hill,  
 T—stands for True men that work with a good will.  
 O—stands for Obedience, a law it is known,  
 R—stands for Reap the good deeds we have sown.

Age 13. Melba Scott,  
 Provo, Utah.

### The Shell

"I was on the sea shore  
 Playing in the sand,  
 I found a pretty sea shell."  
 Said little Sally Rand.

"I held it to my ear  
 To see what I could hear  
 While it sang a sea song,  
 Loud and sweet and clear."  
 Age 9. Leola Hoopes,  
 Beaver, Utah.



PHOTO BY ELIZABETH BANG

Age 15.

100 Dorchester Ave.,  
 Cincinnati, Ohio

### The Old Pine Tree

Still stands the old tree by the stream,  
 Where the silvery waters sparkle and gleam.

The flowers bloom on every side,  
 Round the old pine tree, where they've lived and died.

The years have come, the years have gone,  
 But the Old Pine Tree still stands alone.

How old it is you never could guess,  
 For to me it looks just as young as the rest.

Its needles have fallen to the ground,  
 Where many of them will never be found,

But they make a warm covering for grass and flowers,  
 As they sleep 'neath the snow through the long winter hours.

Sleep on Pine Tree, while the cold winds blow,  
 Through the summer sun and the winter snow.

Though the rain pours down, you will stand unchanged,  
 All through the years, on the lonely range.

Age 12. Zora Ellinford.



## Two Belated Christmas Contributions

### *The Mouse's Adventure*

It was a cold and dark night. The snow was coming down as if it were its last chance this year. A little mouse crept out of his hole to see, if he could find a bit of cheese or something to eat in the pantry.

He was going past the fireplace, when he saw a little stocking hanging up above the fireplace. He said to himself, "I wonder what that stocking is hanging up above the fire for when it should be hanging over on the chair with the other clothes?" But you and I know what it was hanging up for. It was because it was Christmas eve and Bettie, for that was the little girl's name, had hung up her stocking so Santa Claus would have something to put her presents in.

Little mouse went on to the pantry and ate all the cheese he wanted, and then he started to run back to his hole. As he was running across the floor he heard a noise in the chimney. He looked up and out came a big fat man, dressed in a red suit, red cap, and black boots, all trimmed with white fur. He had a jolly red face with a long white beard which went almost down to his stomach. Whenever he laughed he just shook all over like a bowl-full of jelly.

Little mouse waited under the bed to see what would happen. Old Santa Claus went over to little sleeping Bettie and looked at the tangled golden curls and her little arms flung upon the white coverlet. He looked around the room and saw all her clothes piled neatly on a chair. He said, "Well, well! little Bettie is getting to be a better girl every year I see. Her room is neat and not a thing is out of order. And there is even Little Blue Eyes that I gave her last year all tucked up in her bed and asleep." He then went over to little Bettie's stocking and said, "Bettie has been such a good little girl this year that I will have to reward

her by giving her lots of presents." He looked all over her stocking and down at the toe he found a little note pinned on it and it read:

"Dear Santa Claus:

You don't need to give me a dolly this year because my last year's dolly is just as good as new.

Yours truly,

Bettie Brown.

Santa read it over and said, "I will give her a baby doll, a sled, a set of dishes, a set of sewing cards, and plenty of apples, nuts, and candy." After he had done all this, he went over to Bettie's bed again and said, "Farewell little one, I wish you a Merry Christmas and a Happy New Year." Then with a bound he was up the chimney and away.

Little Mousie went back to his wife and children and said, "A Merry Christmas and a Happy New Year to you."

Age 11.

Wilma Wall,

Lyman, Wyo.

## The First Christmas

Many hundred years ago,

In Bethlehem, they say,  
Was born the Savior, Christ and Lord,  
In a manger full of hay.

Then came the wise men from abroad,  
Who were led by the mighty star,  
To bring their precious gifts of love,  
That they brought from the land  
afar.

The shepherds who watched their  
flocks by night,  
Heard the angel singing  
Glory to God and peace on earth,  
With the good message loudly ring-  
ing.

So now we buy our presents  
For loved ones friends and all,  
In remembrance of the Savior,  
Who lived and died for all.

Age 15.

Amasa L. Hamblin,

Box 133,

Eagar, Arizona.

## From Overseas

Dear Editor:

In your October issue of the *Juvenile* you published an article written by a great friend of mine. The article was, "My Testimony on Faith" and the writer was Miss Delsie Woodson of Gretna, Virginia.

It gave me great pleasure to find that a friend of mine could write such a pleasant and inspiring article.

No doubt you would be glad to know that the *Juvenile* was instrumental in bringing about our friendship. It happened in this way: About four and a half years ago a letter of mine was published in the *Juvenile*. Seeing it, two girls and a boy wrote to me under the impression that I was a girl. I answered two of the letters, but I could not read the handwriting of one of the girls. I wonder if she was disappointed or annoyed or if she has forgotten all about it. I told those I wrote to that my name might sound effeminate but I certainly wasn't a girl. It was quite a laughable mistake.

After this preamble I think I should tell you something about myself. I will be sixteen on 3rd of May, 1927. My father is president of the Middlesbrough Branch, Newcastle Conference. I am a teacher and hold the offices of Secretary to the Sunday School and the M. I. A.

I go to Middlesbrough High School and shall probably be leaving on July next. I have two sisters, one of whom goes also to a High School, and a brother.

We are all hoping that one day we shall be able to go to America.

Sincerely yours,

Leslie Derbyshire,

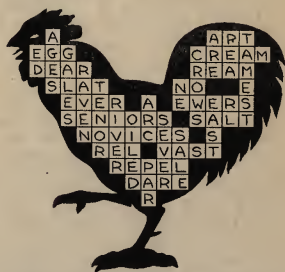
42 Warren St.,

Middlesbrough, England

## HONORABLE MENTION

Ida Anderson, Cascade, Montana  
Lillian Bunderson, St. Charles, Idaho  
Marcel Bird, Mendon, Utah  
Donald Barney, Kanosh, Utah  
Agnes D. Branch, Wellington, Utah  
Naomi Colliar, Vernal, Utah  
Cloyd Campbell, Circleville, Utah  
Lanna Davis, S. L. C., Utah

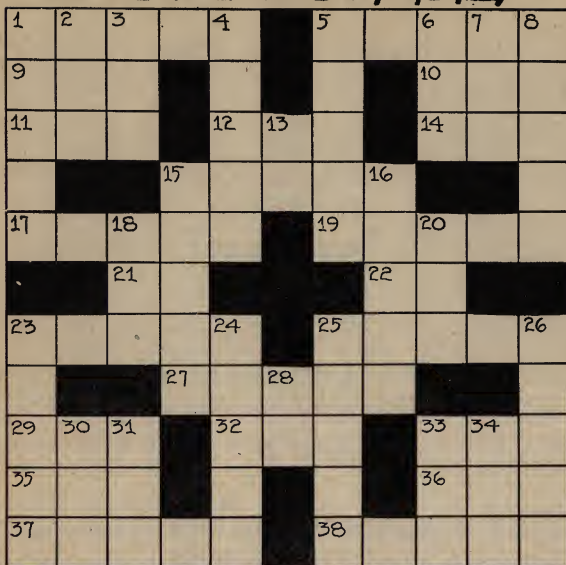
Walker Finlinson, Leamington, Utah  
Norma Forsgren, Preston, Idaho  
Blanche H. Gibson, Manassa, Colorado  
Elnora Hanson, Freedom, Wyoming  
Lorna D. Hepworth, Grover, Wyoming  
Clarence Hiltbrand, Pocatello, Idaho  
Vernon Hurst, Leamington, Utah  
Phyllis Hoeffer, Whitney, Idaho  
Maude Hopper, Salem, Utah  
Leo Hurst, Jr., Pocatello, Idaho  
Rosa Marie John, Malad, Idaho  
Jofna Jensen, Provo, Utah  
Donald Kraack, St. George, Utah  
Orabell Lyman, Teasdale, Utah  
Verna Phillips, Porterville, Utah  
David Madson, Parker, Idaho  
Marvin Petersen, Grover, Wyoming  
Aloy Olsen, Salmon, Idaho  
Ruel Rigby, Fairview, Utah  
Norine Ricks, Rexburg, Idaho  
Charles Riggs, Eager, Arizona  
Loraine Smith, Raymond, Alberta Canada  
Bobby Taylor, Kirtland, New Mexico  
Lester Tracy, Malta, Idaho  
Lillian Woodruff, Grand Rapids, Michigan  
Norma Yelland, Ely, Nevada



## BEST ANSWERS TO ROOSTER CROSSWORDS

Naomi La Priel Anderson, P. O. Box 425, Logan, Utah  
Valere Anderson, Hyrum, Utah  
Maurice Barlow, Cascade, Montana  
Olga Berg, Springfield, Idaho, Box 2  
Wayne Bird, Mt. Emmons, Utah  
Ray Bradshaw, Hurricane, Utah, Box 90  
Verla Day, Nampa, Idaho, R. No. 1  
Wilma Deon Kennington, Fairview, Wyoming  
Blanche and Clarissa Gibson, Manassa, Colorado  
Ethel Hawker, Springfield, Idaho  
Amy Hunt, Cedarview, Utah  
Francis E. Lawlor, 1802 6th Ave. South, Lethbridge, Alberta, Canada  
J. Lamar Shelley, Heber, Arizona  
Violet Sornsen, R. No. 4, Riverdale, Utah  
Ruby Williams, Grantsville, Utah

# UTAH PUZZLE



## Utah Cross-Word Puzzle

### HORIZONTAL

1. A town in Utah
5. A town in Utah
9. Before
10. Title of address
11. Moisture
12. It is
14. Self
15. Pertaining to tone
17. Mature
19. A town in Utah
21. Toward the top
22. A southern state (abb.)
23. A town in Utah
25. Part of a door
27. Demon
29. Crude metal
32. Pale
33. Edged tool
35. Mongrel dog
36. Man's name shortened
37. Cures
38. A town in Utah

### VERTICAL










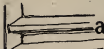














1. A town in Utah
2. Anger
3. Stitch
4. A town in Utah
5. A town in Utah
6. Employ
7. A seedy fruit
8. Scowl
13. Within
15. Warm
16. Lawful
18. Kind of dog
20. Moving wagon
23. A town in Utah
24. Salamanders
25. A town in Utah
26. A town in Utah
28. A southern state (abb.)
30. Regret
31. Period
33. Beast of burden
34. Twelve (Roman numerals)

Prizes of books will be given to the first ten of those under seventeen who correctly solve this puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed four hundred words, or poem of not to exceed twenty lines on any subject. Answers






























must be in by April 1, 1927, and all contributions must be in accordance with the rules provided in "The Children's Budget Box." Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

# Belinda and the Magic Button.




**N**OW when the precious  had had his  he went to sleep again in his  like a  and the children played with their  as good as kittens. And presently Billy put down his  and said "I'm hungry!" and Bobby put down his  and said "I'm hungry!" and Betsy and Bennie and Barbara and Blanche put down their  and said "We're hungry too!" Then Belinda said "To be sure, we will have dinner!" But when she looked on the  and in the  and in the , there was nothing there! What, what! no dinner, and all those hungry  Away ran  and took the  out of  lap. "I wish," she cried, and she was just going to say "I wish there was a smoking hot  on the !" when she remembered that she could only have one wish. "O my goodness me!" said . I mustn't use up my wish so soon! Suppose somebody should fall down the  or anything like that!" So away she ran and got the big cook  and read and read, and she sent Billy to the  with the market  to buy 



and meat and  and , and to Bobby she gave a  to cut the  to build the  and to Betsy she gave the  to peel and to Bennie the  and to Barbara the  and to Blanche the  and the . And she put on a big  and built the fire and boiled the  and put on the  and in went the  and the meat and the  and the  and it boiled and boiled. And while it was boiling and boiling, Belinda put on the  and set the table, and when the dinner was done  put it in a big  and got seven s and seven s and seven s and seven s and all the  and  and  sat down at the  and Belinda took off the cover and there was a smoking hot , the best that ever was tasted! "We didn't use up the wish that time!" said Belinda to . And what do you suppose happened next?





#### Oh, Lutie!

Hubby: "I slept like a log last night."

Wifey: "Yes—a log with a saw going through it."

#### A Grateful Acknowledgment

"I owe my life to that man."

"Did he save you from drowning?"

"No, he's my father."—New York Univ. Medley.

#### With the Horizon Line

Tenderfoot: "Why do they have knots on the ocean instead of miles?"

First Class Scout: "Well, you see, they couldn't have the ocean tide if there were no knots."

#### Serious!

Any insanity in the family?" asked the insurance doctor.

"Well, no," answered Mrs. Smith, "except that my husband imagines he is the head of the house."

#### His Wants Are Few

Department-store Santa: "And what do you want for Christmas, little boy?"

Youngster: "Nothin' but a three-step polyphase heterodine regenerative unit, and a reflex inductive oscillatory tube for my radio.—Juggler.

#### Not a Bad Guess

"I want to get a good novel to read on the train—something pathetic," said a woman to a book salesman.

"Let me see. How would 'The Last Days of Pompeii' do?" asked the salesman.

"Pompeii? I never heard of him. What did he die of?"

"I'm not quite sure, ma'am," replied the salesman; "some kind of eruption, I've heard."

#### A Good Cause of Action

"I see the tailor has a lawsuit against him."

"Breach of promise?"

"No; promise of breeches."

#### We've All Heard 'Em

Auto Salesman: "And what kind of a horn would you like, sir? Do you care for a good, loud blast?"

Haughty Customer: "No; I want something that just sneers."

#### There Was Some Doubt About It

"Give me a glass of water, please," said the man in the barber's chair, feebly.

"You aren't going to faint, I hope," said the barber, conscious that he had been doing some extraordinary gashing of the customer's cheek.

"No, I only wanted to see if my mouth would hold water."

#### A Safe Adjustment

Three Scotchmen went to church, each clutching tightly the penny he intended to contribute when the plate was passed. Consternation reigned when the minister announced that this particular Sunday an effort was to be made to raise the mortgage and asked every member of the congregation to make a substantial offering. During the prayer the Scots held a whispered consultation as to the solution of their dilemma and reached a satisfactory decision.

One fainted and the other two carried him out.

#### Another on Sandy

A Scotchman who was about to get married informed the minister that he wanted the ceremony performed in the poultry yard.

"Why?" asked the clergyman.

"Weel, the rice will feed the hens," replied the prospective bridegroom.

# Mothers!

**Serve this dessert to children.  
It's delicious. Healthful, too.**

**J**ELL-WELL is noted for its lusciousness, its wholesome purity, and for flavors that suggest the real fresh fruit.

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